

The Japan Weekly Mail.

A REVIEW OF JAPANESE COMMERCE, POLITICS, LITERATURE, AND ART.

No. 6, Vol. I.]

YOKOHAMA, FEBRUARY 9TH, 1884.

[\$24 PER ANNUM.]

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"FAIS CE QUE DOIS: ADVIENNE QUE POURRA!"

NOTICE TO CORRESPONDENTS.

No notice will be taken of anonymous correspondence. Whatever is intended for insertion in the "JAPAN WEEKLY MAIL," must be authenticated by the name and address of the writer, not for publication, but as a guarantee of good faith. It is particularly requested that all letters on business be addressed to the MANAGER, and Cheques be made payable to same; and that literary contributions be addressed to the EDITOR.

YOKOHAMA: SATURDAY, FEBRUARY 9TH, 1884.

BIRTH.

At West Park, Knottingley, December 14th, 1883, the wife of J. LEE THOMPSON of a son.

SUMMARY OF NEWS.

SEVERAL daring burglaries have been perpetrated in Tokiyo and Yokohama.

THREE persons have been arrested in Tokiyo on a charge of counterfeiting *Kinsatsu*. They are said to have confessed the crime.

It is stated that the Government contemplates forming a corps of woodrangers for the purpose of enforcing the forestry regulations.

A COURSE of six weekly lectures by well known missionaries is to commence at the Meiji Kwaido, Tokiyo, on the 16th instant. The lectures will be in Japanese.

A JAPANESE scientist, Mr. H. Tanaka, is said to have invented a new species of torpedo, with which experiments will soon be made in the Sumida River.

THE Nagasaki detective who was recently sentenced to five years' major confinement for stabbing a Chinaman during a riot, has appealed against the sentence.

AN ex-corporal of the Japanese army has attempted to revive the old custom of emphasizing a petition by suicide. He chose one of entrances to the Imperial Palace as the scene of his exploit, and was arrested by the guard. It

appears that the corporal is a violent agitator for the immediate establishment of a national assembly.

ANOTHER section of the Tokiyo-Takasaki line has been completed, and will be opened on the 20th instant. Kuragaya in Joshiu, will then be within two hours' ride of Tokiyo.

It is announced that during the absence of General Oyama in Europe, General Saigo will combine the duties of Minister of War with those of his present office.

It is announced that the Government will grant an appropriation of ten thousand *yen* towards the expenses of forwarding exhibits to a projected international exhibition at St. Petersburg.

THE prospect of a good harbour being formed in the Bay of Shinagawa is discussed by the vernacular press, and an opinion is expressed that, when the work is carried out, Yokohama will cease to be an important tradal centre.

NOTIFICATIONS referring to the issue of railway bonds and bonds in exchange for *Kinsatsu* were published, on the 4th and 5th instant, in the English local press, but were discontinued, as the greater part of the former loan had been already taken up by Japanese Capitalists.

A CORRESPONDENT of the *Fiji Shimpō*, writing from Korea, says there is no intention of carrying out the tradal regulations recently concluded by that country with England and Germany. He also states that the Government at Sōul is peculiarly embarrassed, having spent all the money borrowed last year from China.

It is stated that an Austrian officer has been engaged by the Government of this country in connection with a proposed development of the Japanese cavalry. Little attention has hitherto been bestowed on that arm of the service, as its utility seemed doubtful, having regard to the topography of Japan. A new departure in this respect is now announced.

Two *jinrikisha* coolies were frozen to death at Nihonbashi, in Tokiyo, during the recent snow fall. The men had returned from a run to Shinbashi, and, being alone upon the stand, their condition did not attract attention. They dropped off to sleep and were found dead. Four deaths from cold are also reported from Gifu prefecture.

At the last general meeting of the shareholders of the Tokiyo Rice Exchange a dividend of one *yen* is said to have been declared. The sense of the meeting seemed to be in favour of petitioning the Government for a reduction of the tax, as this is supposed to be the chief cause of the inaction which has come upon this class of enterprise.

A HEAVY fall of snow occurred in Tokiyo and Yokohama on the afternoon and in the night of the 5th instant. In Tokiyo a depth of thirteen inches was measured on the morning of the 6th. The climate this year has been almost a facsimile

of last season's. Both in 1883 and 1884 a long spell of beautiful weather was broken up, in the former year on the 7th, in the latter on the 5th, of February by a snow storm of unusual severity.

A NAGASAKI journal states that a species of gambling saloon has been opened by a foreigner in the main street of that Settlement, and that the place is crowded every day by Japanese and Chinese. The proprietors of the concern recently attempted to carry on a similar establishment in Shanghai, but as their trade was in contravention of the municipal regulations, they were soon obliged to decamp. In the foreign Settlements of Japan, however, exterritoriality, as interpreted by European Powers, permits these abuses to flourish unimpeded.

NOTES.

IN the course of Messrs. Ludwig and Trüb's trial on a charge of obtaining advances from the Hongkong and Shanghai Bank under false pretences, it was stated that they had assets in Japan to a very large amount, but that they could only hope to recover them by dealing gently with their debtors, and that "the result would depend much upon the manner in which those debtors were proceeded against." There is more mystery about this assertion than the simple relation of debtor and creditor seems to demand. It is reported, indeed, though with how much truth we are unable to determine, that a great portion of the assets in question are in the form of money advanced to Japanese agents for the purpose of trading in the interior. Under what other circumstances a foreign silk firm, doing business in Yokohama, should have eighty or ninety thousand dollars owing to it by Japanese, we are at a loss to conceive. In the silk trade, as ordinarily conducted in Japan, the trust is generally on the side of the Japanese. He brings his silk and leaves it in the foreigner's godown, perhaps for a week, perhaps for a fortnight, until the inspection which determines its purchase or rejection is completed. Silk deposited in the godown of Messrs. Ludwig and Trüb under these very conditions, was actually seized by the Hongkong and Shanghai Bank, and though, doubtless, it was, or will be ultimately, returned to its Japanese owners, the latter were for a time deprived of their property. It is scarcely possible that transactions of this sort should result in a large Japanese indebtedness to a foreign firm. Messrs. Ludwig and Trüb's assets are probably in the hands of native agents, who may or may not regard the incarceration of their principals as a good opportunity to defer the rendering of accounts. This is another illustration of the unfortunate conditions under which foreign trade is conducted in Japan. Merchants are obliged to violate the treaties in order to elude the monopolists that invest the settlements. For certainly to employ Japanese agents outside the treaty limits is to violate treaties which provide that trade shall only be carried on within those limits. As a point of morality this method of whipping the devil round the post is not very

heinous. The foreign merchant takes all the risk, and a very serious risk it is, considering that a Japanese could not be held legally accountable for money entrusted to him under such conditions. But the trouble is that these dodges should be necessary at all. The only redeeming feature of the affair is that, after all, foreign confidence in Japanese honesty must be considerably larger than is generally admitted. There are not many parts of the world where commercial confidence goes the length of trusting round sums to men against whom no legal claim could be established if they chose to default.

WE learn with much pleasure that after the course of lectures delivered in the Meiji Kwaido last spring by the Rev. C. S. Eby and other gentlemen, the Council of the Evangelical Alliance—in which are representatives from every Protestant Church in Japan—feeling that a right note had been struck, and learning that enquiries, sufficient to form the staple of another course, had come in requested Mr. Eby to make arrangements for a second series of lectures, and undertook to supply the necessary funds. The preliminary steps are now completed, and the course will commence on the 16th instant in the Meiji Kwaido, at 3 o'clock p.m. The lectures on this occasion will be delivered in Japanese only, one every seven days for six weeks. Should a demand arise, however, it is in contemplation to print the series subsequently in English. The course will be as follows:—

- 1.—*The Basis of Morality*, by the Rev. Mr. Knox, February 16th.
- 2.—*Pantheism and Christianity*, by the Rev. Dr. Verbeck, February 22nd.
- 3.—*The Insufficiencies of Buddhism*, by the Rev. Dr. Gordon, February 29th.
- 4.—*Confucianism and Christianity*, by the Rev. Mr. Waddell, March 7th.
- 5.—*Christianity, its essentials*, by the Rev. Mr. Eby, March 9th.
- 6.—*Christianity as a Social and Political Factor*, by the Rev. Mr. Eby, March 22nd.

It will be seen, both from the subjects chosen and from the names of the gentlemen who have promised to discuss them, that a most interesting intellectual treat is in store for the people of Tokyo. There can be no question that this method of familiarizing the better classes of Japanese with the science of Christian morality possesses marked advantages.

A GREAT deal of indignation has been roused, from time to time, among the sporting section of the foreign community, by rumours of contracts made with London firms for the delivery of so many hundreds, or thousands, of pheasant skins, and the consequent wholesale slaughter of birds outside treaty limits, in and out of season. The gentlemen whose names are associated with this peculiar business may be credited with a certain amount of indifference to the wrath of their fellows. They probably think that every way of making money is fair, and it must be confessed that to abstain from slaughtering and exporting pheasants simply because the next generation of foreign residents may suffer from a scarcity of game, would be an exercise of philanthropy not quite consistent with the recognized spirit of commerce. At the same time, it is permitted to wish that the police would exhibit a little more vigilance with regard to these mercenary poachers, and compel them to respect the terms of their licenses, however little they may trouble themselves about their neighbours' privileges. More difficult to deal with is another variety of "*la chasse*," said to be largely indulged in, at present, by Chinese residents of the open ports.

These eminently practical persons go about purchasing throats—or nightingales, as some people call the Japanese *uguisu*—which they ship off to foreign lands in considerable numbers. The price of the beautiful little songster is said to vary from ten cents to five *yen*, and when landed safely at the place of his destination, he is supposed to be worth from fifteen to thirty dollars. But, on the other hand, fifty or sixty per cent. die on the voyage. This sort of trade does not commend itself. Japan has allowed herself to be stripped of her works of art until it has become necessary to go to Europe or the United States to see the efforts of her old masters. Is she also to lose her only really melodious bird? The *uguisu* is comparatively a *rara avis*. Such a sweet-voiced little creature could not possibly be abundant. Did we hear its notes constantly, we should begin to wonder, with Isaac Walton, what sort of music is provided for the saints in heaven, when sinners upon earth can listen to such melody. If the story of the ruthless Chinese peddlars be true, the neighbourhood of the foreign settlements may easily be denuded of *uguisu*, and then the summer mornings will be robbed of half their beauty. It is a villainous prospect, and a little official despotism would come in most usefully.

WE wonder whether the difficulty of disposing of ordinary imports in these hard times has induced anybody to traffic in the class of goods that attracted Demosthenes to Cornith. On no other hypothesis can we explain a cartoon in the last number of the *Maru Maru Chimbun*. In the foreground of a landscape, unmistakably intended to represent Yokohama, a huge clam shell is emerging from the sea, and sending out a number of smaller clams, which, on reaching the shore, exert themselves with great success to capture sundry Japanese wayfarers dressed in Western costume. The picture is headed "importation of clams," and in the letter press we read:—"There is talk of an importation of foreign white clams which far surpass the native-bred article. They may possibly be destined for foreign consumption only, but they are very dangerous food, especially when new. Gentlemen of Japan, beware!" Not the least comical point in the cartoon is the phonetic method of spelling "gentlemen." It is written *Zeni-torumen*, "which literally signifies 'money-grabbers.'" Is that the Japanese idea of an imported gentleman, we should like to know.

LETTERS received in England from Kobe, says a home paper, state that H.M.S. *Curaçoa* recently encountered a terrific typhoon, which broke over the northern part of China, and she was for some hours entirely at the mercy of wind and waves. She was on her way from Yokohama to Nagasaki, and was sailing under double-reef topsails, when at nine o'clock in the evening the storm suddenly broke upon her with tremendous force and bore her down to an alarming degree. It took two hours to get in the sails, and another hour to get up steam; but wind and sea were so strong that steam was found to be almost useless, and it was with great difficulty the ship could be kept under control. Several boats were carried away one after the other. The mizzen top-gallant-mast went over with a crash, and sails were blown bodily from the yards. The typhoon continued with unabated fury until six o'clock the next morning, and the *Curaçoa's* decks then presented a scene of great disorder; ropes, handspikes,

and other articles were scattered about in all directions, broken and useless. The hatches being battened down, very little water found its way below; but the ship rolled tremendously, and wind and sea continuously bore her down to the gunwale. In making her way to Kobe the *Curaçoa* picked up nine Japanese sailors, who had been wrecked in the storm and were clinging to pieces of wreck.

THE Kana Reform Society is said to be daily growing in strength and influence. Its last meeting, held on the 27th instant in the principal hall of the Imperial Engineering College, was in many respects a remarkable gathering. It was under the Presidency of H.I.H. Prince Arisugawa, who was supported by the President of the Bank of Japan, Mr. Yoshiwara. Their Excellencies Takaki, Matsugata, Sasaki, Mr. Nabeshima, Admiral Nakamura, and a large number of well known officials and private gentlemen were on the platform. Not the least noteworthy feature of the affair was the presence of many ladies, who seemed to take a keen interest in the proceedings. We have no hesitation in saying that the work upon which this Society is engaged deserves the grateful support of the whole nation. Opinions may differ as to questions of detail, but no thinking man can doubt that until the youths of Japan are relieved from the necessity of devoting years of study to the acquisition of calligraphy, this country cannot hope to compete successfully in the scientific race of the world.

A RESIDENT of Akidzuki, in Chikuzen, is said to have devoted much time and patience to studying the habits of the *uguisu* (nightingale), and to have succeeded in persuading the bird, though caged, to sing with all its usual sweetness. The *uguisu*, like many other *chef d'œuvres* of nature, does not love confinement. It quickly pines away when deprived of liberty, and those reared in captivity seldom develop the rich mellow notes that add so much to the charms of a Japanese spring. Tetsu-saburo, for so the practical naturalist of Chikuzen is called, has overcome these obstacles. He shares his cottage with thirty or forty *uguisu*, so that the whole neighbourhood is said to be constantly delighted by a flood of melody. Among the songsters there is one to which its owner has given the name of *Yama-goshi* (mountain-traverser). Its voice is declared to be inconceivably sweet; so much so, indeed, that its reputation has spread throughout the whole province, and people, not content with coming to listen to its singing, have made many attempts to purchase it from its owner, as much as a thousand *yen* having been offered by more than one visitor. But Tetsu-saburo, refusing all proposals, has taken *Yama-goshi's* cage in his hand, and is now carrying the little melodist by easy stages to Tokyo, where he proposes to present it to the young Prince Haru, the Emperor's only surviving child.

A REMARKABLE case of hereditary longevity is reported from the village of Kwanshōji, in the Kiyoto district. There is living there a farmer, by name Noritane, who has reached his eighty-seventh year, and who declares that so long as he can remember, he has never taken a dose of medicine. His wife is sixty. She married at sixteen, and had her first son at seventeen, from which time until her 44th year she continued bearing children pretty regularly, until her sons

numbered nine and her daughters twelve. The whole twenty-one are living and in excellent health. They have made Noritane the grand father of 30 children, among whom, also, not one casualty has taken place. Noritane can trace his family back to the Tempiyo era (730 A.D.), when his first ancestor died at the age of 120. Since then no representative of the family has failed to reach a century, and Noritane himself does not seem likely to alter the record.

M. DE LESSEPS has been interviewed by the editor of the *Voltaire*, and, amongst other expressions of opinion, the great engineer is said to have delivered himself as follows with regard to affairs in the Soudan:—"I have never ceased to regard the expedition to the Soudan as a veritable folly. The Ethiopians, under the leadership of the False Prophet, would never have passed, and will never pass, the first cataract. If there is to be an invasion, it will take place little by little, slowly and without attracting attention. The English, who, indeed, stand in no need of advice in this matter, have an immediate interest in abandoning the country. They were guilty of a grave imprudence in going there. To remain there would be a crime against humanity. It would expose to certain death a crowd of brave European soldiers. From the outset, the presence of the *glaours* would only tend to excite the fanaticism of the people, and, consequently, to swell the number of Mohamed-Ahmed's followers. You know the tactics of the Mahdi. He appears, with an immense escort, before towns and villages. The people are alarmed. They follow him through fear; and it is only necessary that this latter sentiment should be converted into enthusiasm. And then, why did the English count on the Egyptian troops? I do not doubt the courage of the Circassians in the service of the Khedive. But the natives, the Fellahs! Their case is different. I should not be astonished if a large number of them were found in the ranks of El Mahdi. Finally, the English had to struggle with the climate, which is terrible. Fifty years ago, when I was Consul at Cairo, Westerns did not venture much into Egypt, and they were right. To-day, however, people have no fear of anything, and their presumption may often cost them dear. If you want to know something about the climate of Southern Egypt and the Soudan, I will tell you a story. I once visited Khartoum with the Viceroy Ismaël. We were escorted by 67 Circassians. At the end of three days, 37 of these unfortunates had perished. Khartoum! why it is a place that can never be permanently held. It is situated at the confluence of the White and Blue Niles. The district about it is low, marshy, pestilential. Fatal fevers, resembling cholera, hold perpetual sway there. Damietta is similarly situated, and is equally a nest of fever and cholera. The cruel experiences of Europeans in Damietta ought to dissuade them from trusting themselves at Khartoum. Such is the situation. It is because I have been painfully moved by the disaster which has befallen a friendly people that I give expression to fears founded on experience."

MUSICAL instruments after European models are among the last things we should have expected Japanese to think of manufacturing. The demand for such articles in this country must be very limited, and many evident difficulties beset the undertaking. We learn, how-

ever, that the attempt has been made with entire success. Some workmen of Awaji, in the prefecture of Hiogo recently forwarded samples of wind and string instruments to the office of the local officials, and these, having been sent to Tokiyo for inspection, are pronounced in no respect inferior to instruments of foreign make. It is added that they will be used henceforth by the military and naval bands.

THE old custom of bestowing public rewards upon women who have distinguished themselves by the patient practice of feminine virtues, is still observed in Japan. The vernacular press tells of a farmer's wife, who has been thus honoured. O Roku, as she is called, lives in the village of Shimohoya, Saitama Prefecture. Thirty years ago her husband fell sick, and shortly afterwards lost the use of both his eyes. Ever since then he has remained an invalid, unable to contribute anything towards his own support, or that of his aged mother, herself a cripple. The duty of nursing both her husband and her mother-in-law, as well as of providing for their sustenance, consequently devolved upon O Roku alone, and by the exercise of industry that did not flag either by day or by night, she managed to perform the task. At the fall of last year the woman's fame reached the ears of the local officials, and a handsome grant of money with a certificate of commendation were bestowed upon her.

WE read in a vernacular newspaper that the building recently erected within the enclosure of His Excellency Ito's residence, Nagatacho, Tokiyo, is to be used as an office for the conduct of matters connected with the Constitution. The name of the office will be the *Kempō-torishirabe-shikiyoku*, or more briefly, the *Kempō-shikiyoku*. It is said that business has already commenced there, and that the officials concerned are working industriously. There will be need of more than ordinary assiduity to prepare all the preliminaries for constitutional institutions in the space of five years.

THE mines at Ani, in Ugo, are said to be turning out an unusual quantity of ore this winter. The three smelting furnaces, two for iron and one for copper, are constantly at work, and their output is reported to be seven thousand pounds per diem. The consequence is that people are flocking from all quarters to assist the work, and although the snow is piled on the neighbouring country to a depth of seven or eight feet, the mines present a scene of changeless bustle and activity. Living must be tolerably cheap in Ugo. We read that the miners only pay 3.10 *yen* for a *koku* of rice, and that a three-year-old bullock can be bought for 3 *yen*. Such conditions do not often exist in mining districts.

IN the times of the Tokugawa Government there was a company of a thousand men, known as the *Sennin-dōshin*, whose special business was to protect the shrines at Nikkwo against fires. They were all men of exceptional muscle and courage, and many stories are told of their doughty deeds in the good old days. How it has fared with them since the feudal system fell, no record tells, but the vernacular press says that the recent proclamation of the new conscription laws re-awakened their spirit of loyalty, and that three hundred of them have volunteered to join the Colours for life. They must be more than

youngsters by this time, but perhaps their enthusiasm has made them oblivious of the flight of time. At any rate they are represented as desirous of repaying a small fraction of the benefits they have received at their country's hands, and the aspiration does them credit. It is pleasant to find that conscription is not distasteful to everyone.

THE people of Japan sometimes give evidence of very remarkable practicality. A case in point is a meeting of inn-keepers, which took place a short time ago. The meeting was attended by no less than eighteen hundred persons, who came together with the object of arranging a new tariff of charges to suit the altered prices of commodities. During the past two years rice and all the necessities of life have gradually fallen in price, and the inn-keepers throughout the country concluded that the time had come for them to adopt a new scale. After mature discussion the meeting decided that a reduction of twenty per cent. all round would meet the requirements of the case, and a resolution was adopted to that effect. This quiet and resolute way of doing business is very commendable. The inn-keepers, at any rate, do not regard the appreciation of the fiat currency as a bogus affair brought about solely by official legerdemain.

THE Nippon Railway Company was established on the 11th November, 1881, with the full sanction of the Government. The construction of the line, cars, etc., was entrusted to the Railway Bureau of the Public Works Department. The work was commenced in the middle of May, 1882, and completed as far as Kumagaye on the 28th July, 1883; 38 miles of rail laid in fourteen months. The line was thereupon opened for traffic. On the 21st of November, the line was finished as far as Honjo (51½ miles), and by the 27th of the same month as far as Shinmachi (56½ miles). Traffic increased with amazing rapidity, so that in the five months since the opening of the line the receipts amounted to 121,414 *yen* 81.8 *sen*, which, being divided by 157 working days, gives a daily average of 773 *yen* 34.2 *sen*. Sundry other items amounting to 2,733 *yen* 34.3 *sen*, give a grand total of 124,148 *yen* 36.1 *sen*. The expenditures during the same period amounted to 41,200 *yen* 55.9 *sen*, which, being deducted from the income, leaves a net profit of 82,947 *yen* 80.2 *sen*. The annual percentage on the paid-up capital amounts to 12.537 *yen* up to the end of November last. At the outset, the authorities guaranteed a profit of 8 per cent., but as the Company is in such a flourishing condition no further pecuniary assistance is required.

THE *Observer*, in language which implies very little doubt, states that China has made overtures to Japan with the object of inducing the latter to form an offensive and defensive alliance in the event of a war with France. Japan is said to have rejected these overtures, but to have pledged herself, in such an event, not to allow French ships to coal in Japanese ports. The *Observer* may be right so far as the alleged Chinese proposals are concerned, though no intelligence confirmatory of its assertions has been published by any journal in Japan. It is exceedingly difficult to forecast the direction Chinese policy will take in any particular conjuncture, but we may safely say that there is

nothing in her recent relations with this country which could justify such action as that attributed to her by our contemporary. Still less reason is there to suppose that Japan has made a promise at variance with the most recent interpretations of international law. The general principle applying to the entry of belligerent cruisers into neutral harbours, is that they shall only come for purposes identical with those that would bring the merchant vessels of either belligerent there. Phillimore states that coal may, under peculiar circumstances, regard being had to its quantity and destination, become liable to seizure as contraband, and the English regulations of January 31st, 1862, define those circumstances. Thus, it is now recognized that ships-of-war or privateers of either belligerent shall be furnished with only so much coal as may suffice to carry them to the nearest port of their country, or to some nearer destination; and that no coal ought to be again supplied to any such ship-of-war or privateer in the same or any other port under the same jurisdiction, without special permission, until after the expiration of three months from the time of the previous supply. Thus far, we may be sure, Japan will not refuse the hospitality of her ports to the vessels of any belligerent. Her obligations are already defined with sufficient clearness to render superfluous any assurance of the nature she is said to have given, as well as to forbid any deviation from them.

It is stated in an Italian journal that there have been going on for some time, between the Governments of Italy and Japan, negotiations having for their object the despatch of an Italian artilleryman to Japan to take charge of a cannon-foundry there, and that the appointment has been conferred on Captain Pompeo Grillo, who is at present attached to the foundry at Genoa. It is added that Captain Grillo will be accompanied by another expert in artillery manufacture. Japan is apparently resolved to be cosmopolitan in her method of employing foreign assistance.

THE opinions of the French press with regard to the vote by which the Chamber, by a majority of 109, declared its confidence in the policy of the Ferry Cabinet in Tonquin, are unusually unanimous. The *Parlement* says that the Chamber has now openly proclaimed that it will not shrink from the task of driving the Chinese out of Tonquin. The *Paix* is of opinion that the vote will tend to facilitate a pacific and honorable solution of the negotiations with China, and that, in that sense, it will be accepted with satisfaction by the great majority of the people. The *République Française* applauds the political spirit, the energy, and the *sang-froid* of the Republican majority. The *Journal des Débats* approves the vote, and says that it is a verdict of indemnity for the past and of *carte blanche* for the future. The *XIX. Siècle* says that the Cabinet comes out of the struggle victorious, and with a majority which would not have been so large had the Government's assailants been more careful to hide the fact that their attacks were directed less against the Tonquin expedition than against M. Jules Ferry personally. The *Nationale* thinks that after a vote so explicit, the Government will be at its ease, not only to negotiate authoritatively, but to ask fearlessly for fresh credits when necessary. The Ministers know now that the Tonquin question is for the Chamber a question of national honour and that the majority will not haggle over expenditure. The *Voltaire* declares

that the vote will have the effect not only of exorcising the phantom of a Ministerial crisis, but also of hastening a solution of the Franco-Chinese conflict. The majority will soon reap the benefit of its coolness and resolution. The *Justice* says that what the Chamber has voted is war. The *Vérité* is of the same opinion. The *Intransigent* goes further; it considers the vote simply a crime. The *Figaro*, though not a friend of M. Ferry, feels obliged to confess that the President of the Council is really "a man of governing ability, since he is able to group about him a compact and unshaken majority." This virtual unanimity of opinion must go far to disabuse China's mind of any hopes she may have based upon the probable unwillingness of the French nation to support a Cabinet with an avowedly belligerent policy. A secret conviction that M. Ferry's position depended on his ability to steer clear of an open collision with China, has probably influenced the attitude of Chinese diplomatists more than is generally supposed.

THE *Fiji Shimpo* has received the following intelligence from Korea:—The Japanese students, sent from the General Staff Office to study the Korean language, left Pusan last year for Söul. They speak the language as fluently as the natives themselves, without any foreign accent. They are under the immediate supervision of Major Isobayashi. Ma Kiën-tang is suffering from inflammation of the lungs, and has not yet left for China. Five hundred recruits have recently been enrolled, and are to be drilled in the Japanese style. As the stock of arms and accoutrements has fallen short, a further supply has been ordered from a Japanese merchant. The recent Vice-Minister to the United States of America, Kiyoyei-sik, has been speaking lately a great deal about the wealth and power of America. He does not appear, however, to have much had success in his observations, and has become rather conservative. Important political changes will take place after the return of H.E. Min. An office called Ten-ken Kiyoku has been recently established, in order to superintend the minting of small coins. It is believed that, by circulating coins of one *mon* value, the fluctuation in the price of commodities, due to the issue of copper 5 *sen* pieces, will cease. The loan of 200,000 taels, contracted by Mr. von Möllendorff in China, has been entirely used up in the establishment of a Customs' Service. The Foreign Office is financially embarrassed, and the popularity of the above-mentioned gentleman is on the wane. There is evidently something behind all this. Although the Korean Government signed treaties with Great Britain and Germany, there is no intention of these treaties being carried out. Indeed, it is intended to cancel the trade regulations with China, as well as those with Great Britain and Germany. When H.E. Takezoye, Minister to Korea, was proceeding to the palace in order to bid the King farewell, a Chinese soldier ran through the *cortège* just as it reached the palace gate. The man was arrested by the Japanese police. Altogether, the Koreans thoroughly condemn the insulting deportment of the Chinese. Mr. Shimamura, who has taken charge of the Legation, is spoken of in high terms in Korean official circles. His opinion on all sorts of matters is constantly being asked, as he is credited with a great knowledge of European affairs. The Chinese traders in Söul number

200 already, and are rapidly increasing. They do a thriving business.

VICTOR Hugo has just been singularly reminded of an event that, for his country's sake and his own alike, he would probably be glad to consign to oblivion. The expert, Charavaz, submitted to the poet a catalogue of autographs prepared for publication. Among them were letters relating to the *coup d'état* of 1851, and to the sentence of six months' imprisonment pronounced upon Victor's son Charles for publishing a pamphlet arguing against capital punishment. Writing upon this subject, the Count d'Orsay says:—"I can conceive a President of the Republic becoming brutalized by power. I can conceive Ministers becoming renegades. But what I cannot conceive is that, in this nineteenth century, there should be found jurymen to condemn your son." Among the letters there is, also, one from the well-known representative of the people, Babaud-Larivière, referring to the same event. "What have we come to, then," he writes, "that the infamous barbarism of capital punishment can be thus defended in open court. The conscience of humanity protests against such a disgrace. They might have condemned your son to death, but they would not have legalized this savagery of our penal code. His prosecution, despite its deplorable result, will remain, I am convinced, a striking proof of the necessity of abolishing the scaffold." It is not amiss, perhaps, to be reminded how few years separate us from the time when an inhabitant of one of the most civilized countries in the world could be sentenced to six months' imprisonment for venturing to question the advisability of capital punishment.

WE observe that another armoured frigate was launched at Stettin on December 1st for the Chinese Government, in the presence of members of the Chinese Legation and of a numerous company. The new vessel is a sister ship to the *Ting-Yuen*, which is now lying at Swinemunde. She is 98 metres long, 18.30 metres in beam, and is armoured to the water line. Her turrets also are armoured. She will carry four Krupp guns, of 30.5 centimètres, in her turrets, and two 25 centimètre pivot guns amidships. She will also have four torpedo tubes. It is not expected that she will be ready for service before the summer of 1885.

BILLIARD balls made of potatoes are the latest invention of science. The processes of manufacture are, on the whole, simple. Sound, well developed tubercles are chosen, and peeled with the utmost care, pains being taken to remove all discoloured or non-homogeneous parts. The potatoes are then steeped for some time in pure water, afterwards in a solution of sulphuric acid. Subsequently they are boiled in the same acid, with certain precautions known only to the inventor of the process. Thus treated, the potato gradually hardens and loses its permeability. Ultimately it is washed, first in hot, and then in cold, water, when it assumes the appearance of a yellowish white ivory, hard, elastic, evenly grained, easily worked, and possessing all the essential properties of a billiard ball. Needless to say that it is very cheap.

LACQUER, says the *Jiyu Shinbun*, forms one of the most notable and important industries of Japan. That foreigners greatly admire the

ware, is due to the wonderful skill attained by artisans in lacquer during a long period of years. But the superiority of Japanese lacquer has itself been the secret of its success. The lacquer tree was, in ancient times, protected, and its cultivation enforced, by law. Each family of the upper classes was obliged to rear 100 trees, the middle classes 70, and the lower classes 40 trees. The cultivation of lacquer was in this respect similar to that of the mulberry. Since these laws were abolished, the cultivation of lacquer has rapidly declined, as the people soon neglected their former obligations. The trees themselves were left to the mercy of wood-cutters, so that they have become exceedingly scarce, while the price of lacquer has enormously increased. It is feared that this goes far towards crippling a once renowned industry.

We have received, from a gentleman signing himself "*Der Stier von Uri*," a letter commenting in very strong terms on two advertisements, the one signed "Helvetia," and the other "P. Kilgour Thompson," which appeared recently in the columns of our local contemporaries. Our correspondent thinks that the explanation offered in the latter advertisement is insufficient to efface the insult contained in the former, and expresses indignation at the attempt that has been made to discredit the justice and integrity of the Swiss Republic. We cannot think that any good purpose would be served by opening a discussion of this nature. There are some things which need no vindication, and among them everybody will agree to place the character of the Swiss Republic. "Helvetia's" joke was neither humorous nor graceful, to our thinking, but his apology was straightforward and unequivocal, and we have yet to learn that it is a habit with Swiss gentlemen to refuse an *amende* honestly and openly offered.

A FRENCH explorer is supposed to have been murdered on the frontier of Cambodia and Laos. M. Bruel, formerly the engineer of the Cambodia Gold Company, was sent by the Government on an exploring expedition. He was to ascend the Cambodia river as far as Bassar, whence he was to attempt to discover the route by which this great inland trading centre is connected with Hué. An important trade is known to be carried on between the two places, and in view of the position France is now taking up in Indo-China it is considered important that all commercial outlets should be known. He was informed that in consequence of the events transpiring in Tonquin he might find on the high plateaux complications which would render the execution of his mission difficult and even dangerous, in which case he was to return without exposing his life. The first part of the voyage was accomplished without any incident of moment happening. On leaving Sombor he received from the mandarin governing the province an escort of fifteen men commanded by a mandarin, which was to accompany him as far as Stungtreng, on the other side of the Siamese-Cambodian frontier. As to what happened after this there is no clear account, but the mandarin in charge of the escort and his men, three of whom were wounded, returned in all haste to Cratieh and reported that M. Bruel had been murdered. Some say that the upper provinces of Cambodia are in a state of insurrection, others that the attack was made by piratical partizans of Sivota,

a pretender to the Cambodian crown, while others accuse the escort of having themselves committed the murder. On the news being received a small force was at once sent to the scene of the tragedy to endeavour to recover the body and punish the attacking party if possible. One of the Saigon papers thinks there is a hope that M. Bruel may be still alive, as the Cambodians who were with him did not see him struck, and by the latest accounts no trace of his body had been found.—*Hongkong Daily Press*.

THE *Pioneer* says that the Home Government are gravely considering the appointment of Lord Ripon's successor. A contemporary's London correspondent told us recently that Mr. Goschen, M.P., was regarded as the coming man. "Great pressure," the *Pioneer* hears, "is being put upon Mr. Goschen to consent, whilst the Court party, of course, would like to saddle India with the Marquis of Lorne." The Allahabad paper adds:—"Lord Dufferin, who was popularly supposed to have the appointment in his pocket, is no longer mentioned in this connection, though there is good reason to believe that it is still an object of his ambition." Lord Ripon's term of office as Governor-General of India does not expire until June 8, 1885, but, says a London paper, it would not be at all surprising if he should leave India at the close of the current year. There is no reason to suppose that Lord Ripon has yet expressed any desire that a successor should be appointed, but it is thought in well-informed quarters that he may desire to forward that request when the autumn session of the Legislative Council is at an end. In that case, it is believed the position would be again offered to Mr. Goschen, together with a peerage. Mr. Goschen has, it is considered, taken a more irreconcilable attitude on the Parliamentary reform question than was expected from him, and with the prospect of, at least, four or five years of struggle over that question, there is probably, if he remains in Parliament, a long departure from official co-operation with other Liberal statesmen.

THE public has doubtless heard enough of the squabbles of newspapers and newspaper agencies; but the revelations hitherto made have by no means been exhaustive. In the action brought by the Central News against the Press Association, a lively "scene," which was in active rehearsal, was cut short in the nick of time by the sudden collapse of the proceedings. A good deal of evidence was given, but the public may as well be put in possession of the facts, which were that the Reuter's telegram over which the quarrel arose was obtained on behalf of the *Edinburgh Courant* from a London newspaper office; that it was telegraphed from a "proof," and was headed "Reuter's telegram"; that a message to this effect, "This is a Reuter's telegram—you will know what to do with it," was sent to the *Courant*; and that the telegram, which had been wrongfully obtained, was wrongfully appropriated by the *Courant* by being incorporated into the "expanded" telegrams it received from an other source. In so far as the *Edinburgh Courant* alleges that it used Reuter's information in innocence and ignorance, its allegation is simply not true. The fact that the news was Reuter's was distinctly made known to the Edinburgh editor by his London agent; and the Edinburgh editor nevertheless appropriated intelligence which a little reflection would

have shown him must have been improperly obtained. Mr. Lawson, the Edinburgh editor in question, has published in his own paper a letter addressed by him to the manager of the Press Association. It does not seem clear whether the letter is intended to be an apology or an explanation; but happily this obscurity spares us the necessity of characterising the letter in any specific manner. It certainly makes a most ungenerous reference to the London agent who so zealously supplemented Mr. Lawson's attenuated supply of foreign news. There is in the first place a suggestion that he was a stranger to the Edinburgh editor, and consequently a person for whose acts it would be unwise to assume responsibility. Then Mr. Lawson goes on:—"It is unfortunately true that in a moment of over-anxiety he did make use of one item—the supposed number of persons killed—which he had seen in a Reuter's telegram." He did nothing of the kind—he sent Mr. Lawson the whole telegram, told him it was a "Reuter," and left the treatment of it wholly in Mr. Lawson's hands. It was the Edinburgh editor, or his deputy, who "unfortunately, in a moment of over-anxiety," made use of an item that was Reuter's exclusive property. The facts, then, stand thus. The London agent of the *Edinburgh Courant*, when in possession of the telegram, did not deal with it in any way except to send it on to Edinburgh precisely as he had received it; and the responsibility of the Edinburgh editor began when he found himself in possession of an item of news which he had not paid for, which presumably he did not intend to pay for, to which, therefore, he had no right whatever, but which was nevertheless published in the *Edinburgh Courant* next morning.—*Whitehall Review*.

THE discussion in the Chamber, of December 14th, with regard to the Tongking credits, ended in a vote of confidence in the Ministry, after a remarkable speech had been made by the President of the Ministerial Council. The Chamber expressed its entire concurrence in the plans of the Government, and stated that it was fully believed that the rights and honour of France in Tongking were being energetically upheld. The vote was passed by 308 against 201. M. Jules Ferry asked the Chamber to state most clearly and distinctly whether or not full confidence was placed in the Ministry. He made this demand as much for the sake of the French troops fighting in Tongking as because of the still pending diplomatic relations with China. "To-day as formerly the French troops still find themselves face to face with the Black Flags, Annamese soldiers, and a few Chinese regulars. To-day as formerly, France stands facing China, yet neither in an attitude of peace nor of war." Though the soldiers of the two nations have met in the field, diplomatic relations with China have not been violently interrupted; Marquis Tseng is still in Paris, as is the French Ambassador in Peking, and nothing has yet occurred to disturb a continuation of negotiations. Will the present state of affairs result in an open rupture with China, and the declaration of war? Many persons in France seem to think so, and not a little uneasiness is felt. But as for our wisest politicians, their opinion is that the French Government will not declare war; let once Son-tai and Bac-ninh fall into our hands and the onward march of the troops will be discontinued. All that France desires is to

obtain certain hostages for the tranquil possession of Tongking, in accordance with the treaty of 1874; territory to which, whatever may be urged to the contrary, China has no claim. If the Peking Government thereafter wishes to conclude a treaty markedly in China's favour, France will show a conciliatory spirit, and meet their demands half-way. If not, the troops under Admiral Courbet will still retain possession of the strongholds of Tongking, mindful of the old saying *heati possidentes*. We doubt very much if China intends declaring war even should both fortresses be captured; she knows quite well that her army and navy are incapable of coping successfully with the forces of France: she can hope for nothing in an open war. But as for the present we can do nothing but await the slow development of events. Nevertheless, it may be certainly expected that China will wisely prefer a fair peace to fruitless hostilities; hostilities injurious to herself and to the interests of the nations at large.—*Gazette Diplomatique*.

An Indian paper says that news received from Persia points to a renewed activity, on the part of the Russians, who seem bent upon gaining a thorough knowledge of the country between Merv and Khorasan. A flying column over a thousand strong made up of cavalry, artillery, and infantry, is said to have left the Russian outpost of Baba Durmaz, and to be now exploring the Tejend Valley.

THE NEW CONSCRIPTION REGULATIONS.

SINCE the Autumn of 1882, it has been generally understood that Japan finds herself in view of some contingency demanding increased armaments. What that contingency is, public opinion does not pretend to doubt. The mood which China has displayed towards this country, on more than one occasion, shows plainly enough that peace and good fellowship are not paramount objects with the Cabinet at Peking. One instance alone suffices to establish this fact. In 1880, China had an opportunity of definitely closing the Riukiu account on terms proposed by herself and embodied by her own plenipotentiaries in a Convention which had received Japan's assent. But in the interval between the drafting and the signature of this document, the Middle Kingdom emerged from the shadow of a Russian invasion; and, being no longer under the necessity of circumspection, the Emperor's advisers did not hesitate to choose an open breach of faith rather than reconciliation with Japan. A moderately prudent government could not close its eyes to the significance of that election. It is quite certain that the sentiments of this empire towards its neighbour would not be satisfied by the commonplace conditions of international amity. No bond of fellowship with China could be too close for Japan's wishes, provided it did not involve any return to the conservative route from which the former seems so firmly resolved not to wander. But unfortunately this goodwill does not appear to be reci-

procal. Whether China's mood is one of active hostility or aimless umbrage, it is a mood which Japan thinks she cannot afford to ignore, and we do not imagine that any European State similarly circumstanced would be more careless.

These things are, of course, matters of conjecture. We do not profess to interpret the exact motives which impel Japan to embark in a policy that has proved, and is proving, so ruinous to Western prosperity. But from whatever direction, other than that of China, we consider her position, no necessity for military preparation is discernible, and the plain inference is that her neighbour's disposition alone prompts her to get ready for emergencies. It has been urged that no country in the world has less reason to fear aggression than Japan; that her tranquillity is doubly assured by the goodwill she has earned, and by the consensus of Powers which have a common interest in her welfare. Considerations of this nature, unfortunately, do not receive practical recognition at the hands of any State to-day. The world has evidently made up its mind that nothing is strong but strength, and that to be prepared for war is the only way to avoid it. We cannot be surprised if Japan subscribes to this universal doctrine, however we may question her wisdom, or regret her resolve.

At present the standing army, exclusive of the Guards, consists nominally of 40,432 of all arms. The force actually with the Colours is about 2,000 short of this total. It is distributed into six divisions, which have their head-quarters at Tokiyo, Sendai, Nagoya, Osaka, Hiroshima, and Kumamoto, as shown in the following table:—

FIRST TERRITORIAL DIVISION (<i>Dai-ichi Gunkwan</i>).		TOTAL STRENGTH.
Tokiyo Garrison (<i>Tokiyo Chintai</i>)	3,510	8,202
Sakura Corps (<i>Sakura Yeisho</i>)	2,346	
Takasaki Corps (<i>Takasaki Yeisho</i>)	2,346	
SECOND TERRITORIAL DIVISION (<i>Dai-ni Gunkwan</i>).		
Sendai Garrison	3,832	6,178
Awomori Corps	2,346	
THIRD TERRITORIAL DIVISION (<i>Dai-san Gunkwan</i>).		
Nagoya Garrison	2,891	5,237
Kanazawa Corps	2,346	
FOURTH TERRITORIAL DIVISION (<i>Dai-go Gunkwan</i>).		
Osaka Garrison	3,351	8,043
Otsu Corps	2,346	
Himeji	2,346	
FIFTH TERRITORIAL DIVISION (<i>Dai-shi Gunkwan</i>).		
Hiroshima Garrison	2,891	5,237
Marugame Corps	2,346	
SIXTH TERRITORIAL DIVISION (<i>Dai-roku Gunkwan</i>).		
Kumamoto Garrison	3,351	5,697
Kokura Corps	2,346	
Grand Total		38,594
DETAIL.		
Commanding Officers (<i>Fochokwan</i>)	79	
Officers (<i>Shikwan</i>)	1,366	
Non-Com. Officers (<i>Kashikwan</i>)	5,759	
Privates (<i>Hei</i>)	31,390	

On a war footing the above total would be increased to 55,742. To this must be added the Corps of Imperial Guards, whose total strength, on a peace and a war footing alike, is 3,994 of all ranks. The following table shows the composition and force of

the Standing Army according to the system inaugurated in 1875:—

ARM OF SERVICE.	NUMBER OF ORGANIZATIONS.	NUMBER OF MEN.			
		Peace Footing	War Footing	Peace Footing	War Footing
Infantry	14 Regiments { 42 Battalions	779	1,099	32,858	46,298
Cavalry	2 Regiments { 15 Brigades	159	189	318	378
Artillery	30 Companies { 15 Brigades	306	386	4,590	5,790
Engineers	14 Companies	154	189	2,156	2,646
Control	6 Companies	85	105	510	630
Corps of Imperial Guards (as detailed elsewhere)				3,994	3,994
Grand Total				44,496	59,756

It is not accurately known to what extent these numbers will be increased by the new system. Information upon this point is carefully withheld for the present. Rumour states the proposed changes as follows:—

INCREASE DURING THE YEAR				
1883.	1884.	1885.	1886.	1887.
1 Company	3 Battalions	2 Companies	3 Battalions	
1 Company	3 Battalions	2 Companies	3 Battalions	
2 Companies	4 Battalions			5 Battalions
2 Companies	4 Battalions	2 Companies	3 Battalions	
1 Company	2 Companies			
1 Company	2 Battalions	3 Battalions		
Total increase=32 Battalions and 16 Companies, or 36 Battalions in all.				

Assuming this estimate to be correct, though, for the moment, it can only be regarded as an approximation, we may say that the effect of the new system will be to increase the Standing Army by six-sevenths of its present strength; and that, by the end of 1887, its peace and war establishments will be 82,506 and 110,938 respectively.

Before proceeding to consider the new system, it may be well to complete this part of our subject by detailing the composition of the various arms of the service:

COMPOSITION OF A BATTALION OF INFANTRY (*Dai-tai*), ON A PEACE FOOTING.

Commanding Officer	1	779 of all ranks; and 3 horses.
Officers	21	
Non-Com. Officers	115	
Privates	640	
Non-Combatant Officers	2	

COMPOSITION OF A COMPANY OF INFANTRY (*Chiu-tai*), FOUR OF WHICH GO TO A BATTALION.

Officers	5	192 of all ranks.
Non-Com. Officers	27	
Privates	160	

COMPOSITION OF A REGIMENT OF INFANTRY (*Ren-tai*), CONSISTING OF THREE BATTALIONS.

Commanding Officers	4	2,347 of all ranks; and 12 horses.
Officers	65	
Non-Com. Officers	349	
Privates	1,920	
Non-Combatant Officers	9	

On a War footing each Company is increased by eighty privates of the First Class, making the total number of privates in a Battalion 960, and in a Regiment, 2,880.

COMPOSITION OF A BATTALION OF CAVALRY ON A PEACE FOOTING.

Officers	5	159 of all ranks; and 135 horses.
Non-Com. Officers	31	
Troopers	120	
Non-Combatant Officers	3	

On a War footing the number of Troopers is increased to 150, making the strength of the Battalion 189 men, and 170 horses.

COMPOSITION OF A BRIGADE OF MOUNTAIN ARTILLERY (*Samp-tai*), ON A PEACE FOOTING, CONSISTING OF TWO COMPANIES.

Commanding Officer	1	306 of all ranks; and 104 horses.
Officers	11	
Non-Com. Officers	51	
Gunners	240	
Non-Combatant Officers	3	

On a War footing the number of Gunners is increased to 320, making the total of all ranks 386, and 238 horses.

COMPOSITION OF A COMPANY OF ARTILLERY
(Field or Mountain) ON A PEACE FOOTING.

Officers	Active 4 Reserve 1	5	
Non-Com. Officers	Active 13 Reserve 10	23	Active 68 Reserve 80
Gunners	Active 51 Reserve 69	120	
TOTAL			

COMPOSITION OF A BRIGADE OF FIELD ARTILLERY (*Yahō-tai*) ON A PEACE FOOTING.

Commanding Officer	1	
Officers	11	306 of all ranks; and
Non-Com. Officers	51	180 horses.
Gunners	240	
Non-Combatant Officers	3	

On a War footing the number of Gunners is increased to 260, making the total of all ranks 326, and 258 horses.

COMPOSITION OF A COMPANY OF ENGINEERS
ON A PEACE FOOTING.

Officers	5	154 of all ranks; and
Non-Com. Officers	26	20 horses.
Privates	120	
Non-Combatant Officers	3	

On a War footing the number of the Non-Com. Officers is increased by 5, and that of the privates by 30, making 189 of all ranks and 21 horses.

COMPOSITION OF A BATTALION OF CONTROL, OR INTENDANCE (*Shichō-hei*), ON A PEACE FOOTING.

Officers	4	85 of all ranks; and
Non-Com. Officers	18	85 horses.
Privates	60	
Non-Combatant Officers	3	

On a War footing the number of the Non-Com. Officers is increased by 10, and that of the privates by 20, making 105 of all ranks and 106 horses.

COMPOSITION OF THE CORPS OF IMPERIAL GUARDS (*Konoye-tai*), WHETHER ON A PEACE OR A WAR FOOTING.

Infantry	Two Regiments	3,262	
Cavalry	One Battalion	189	
Artillery	One Brigade	326	3,994
Engineers	One Company	184	
Non-Combatants		33	

The above total includes:—

Commanding Officers	9
Officers	128
Non-Com. Officers	576
Privates	3,248
Non-Combatants	33

By the new law the whole country is parcelled out, for purposes of conscription and mobilization, into seven Military Divisions. Of these the seventh is not yet completely included in the scheme, but the first six are formed into twelve Districts, and these, again, into 185 Sections. The following table gives a geographical idea of this part of the system:—

FIRST DIVISION.

1st District	33 Sections, in the province of Musashi; and the provinces of Sagami, Kai, Idzu, and Kotsuke.
2nd District	9 Sections, in the province of Shinano; 6 in Musashi; and the provinces of Awa, Kadzusa, Shimosa, Hitachi, and Shimo-tsuke.

SECOND DIVISION.

3rd District	3 Sections, in the province of Rikuzen; the provinces of Iwaki, Iwashiro, Uzen, Yechigo, and the island of Sado.
4th District	12 Sections, in the province of Rikuzen; and the provinces of Rikuchiu, Mutsu, and Ugo.

THIRD DIVISION.

5th District	7 Sections, in the province of Owari; 7 in Shinano; and the provinces of Mikawa, Totomi, Suruga, Ise, and Shima.
6th District	2 Sections, in the province of Kai; 3 in Owari; and the provinces of Mino, Kaga, Noto, Yetchiu, Hida, and Yechizen.

FOURTH DIVISION.

7th District	6 Sections, in the province of Setzu; 9 in Kai; and the provinces of Yamashiro, Yamato, Mikawa, Idzumi, Omi, and Iga.
8th District	11 Sections, in the province of Setzu; and the provinces of Harima, Awaji, Wakasa, Tamba, Tango, Tajima, Mimasaku, Bizen, Hoki, and Inaba.

FIFTH DIVISION.

9th District	The provinces of Aki, Bingo, Bitchiu, Idzumo, Iwami, Oki, Suwo, and Nagato.
10th District	The provinces of Awa, Sanuki, Iyo, and Toki.

SIXTH DIVISION.

11th District	The provinces of Higo, Hiuga, Osumi, Satsuma, and Okinawa.
12th District	The provinces of Buzen, Bungo, Chikuzen, Chikugo, Hizen, Iki, and Tsushima.

SEVENTH DIVISION.

Oshima, Shiribeshi, Ishikari, Teshima, Kitami, Iburu, Hidaka, Togachi, Kushiro, Nemuro, and Chishima.

NOTE.—The Seventh Division, or Hokkaido district, is placed, for the present, under the military administration of the Second Division. Conscription, however, will be carried on in Hakodate, Yesashi, and Fukushima only.

Throughout these Divisions every male, between the ages of 17 and 40, is liable to service. The military force of the Empire is divided into the Standing Army, the Reserve Army, and the Territorial Army. Youths are not enrolled for service with the Standing Army, except at their own request, before the age of twenty. Up to that age they are included in the Territorial Army.

The periods of service are as follows:—

Three years with the Colours.
Four years with the Reserve of the Standing Army.
Five years with the Reserve Army.
Eleven years with the Territorial Army.

It will be seen that Japan, following France's example, and shunning the error into which England has fallen, does not commence the active training of her conscripts before they attain the age of twenty. On the other hand, she holds with Germany, and against France, that it is possible to make a soldier in three years. This we believe to be an error. The German cannot safely be taken as a type. His early inculcated habits of restraint and national spirit of obedience are exceptional elements in his favour. Judging from the evidences that have been before us since Japan's army was formed on an European model, we are inclined to regard five years as a minimum period of service with the Colours. There is much to be mended in her military practice. Her men are badly set up, and betray, to a considerable extent, that *abandon* and slovenliness which were once admired in the French army, but which are now acknowledged to be quite inconsistent with the individuality required by recent modifications in tactics. Rigid discipline and steadiness in the ranks are more than ever needed in the battles of to-day, and military critics have observed with regret an apparent lack of these qualities in the Japanese soldier. Of recent years, indeed, great improvement in these respects has been noticeable, but we doubt very much whether the peculiar habits of life of a Japanese youth permit a fair hope that he can be licked into serviceable soldier-like shape in three years.

The Reserves of the Standing Army and the Reserve Army are to be called out once a year for a period of not more than sixty days; but the Territorial Army will only be called out in time of war or other emergency. Thus the total period of liability to service may be reckoned as twelve

years, during nine of which the conscript is only required to serve two months annually.

Statistics show that the number of youths annually arriving at the age for conscription throughout the Empire is 210,000, approximately; and it is calculated that this total will be reduced by about two-thirds, owing to the working of the scheme of exemptions. There will thus come forward every year, to be passed through the ranks, seventy thousand conscripts. It is obvious that such a number could not possibly be absorbed by an army of eighty-two thousand men. Indeed this problem of keeping the Army with the Colours at its fixed maximum, and at the same time imparting military instruction to the whole body of non-exempted conscripts, is one of the most puzzling that present themselves in connection with compulsory service. Japan has met the difficulty after a novel fashion. In addition to the Standing, Reserve, and Territorial Armies, she is to have a force of Supernumeraries numbering not less than two-fifths of the Army with the Colours. Casual vacancies occurring in the ranks of the Army with the Colours are to be filled up from the Supernumeraries, and, at the end of a year, such of the latter as have not been drafted into the former, are passed into the Reserves of the Standing Army. A simple arithmetical calculation, therefore, shows that the least number of conscripts annually required will be eleven-fifteenths of eighty-two thousand (assuming the latter number as the strength of the Army with the Colours), that is to say, about sixty-one thousand. The seventy thousand conscripts yearly coming forward are thus disposed of, as the strength of the Supernumerary corps is elastic, its minimum only being fixed.

The scheme of exemptions (enumerated in the Conscription Regulations, of which a translation is appended) is very accurate and comprehensive. The hatred with which compulsory service is regarded by every people in the universe, has always been intensified in the direct proportion of the number of exemptions. In the great military nations of Europe, where exemptions reach to forty, and sometimes fifty, per cent. of the conscripts, mothers have been known to thank God for inflicting on their sons a deformity incapacitating them for military service. Japan is badly circumstanced in this respect. The comparatively small numbers of her Standing Army oblige her to extend her system of exemptions so as to embrace 66 per cent. of those liable to conscription, and we may expect that military service will be correspondingly unpopular. Of the exemptions themselves, the only one that seems open to criticism, from a general point of view, is the privilege accorded to students at public, that is to say Government, schools and colleges. The consequence of this exemption will probably be disastrous to private educational enterprise. It will be observed (*vide* Article 11) that special facilities are offered to persons who possess certificates

of graduation from public educational institutions, and who are prepared to defray the cost of their maintenance themselves. This is, doubtless, a good regulation, and the same may be said of the exemption extended to persons living abroad for purposes of scientific study. But no account appears to have been taken of men engaged in commercial pursuits in foreign countries. With the experience of France before them, the Japanese authorities ought not to have made this omission.

The method (*vide* Art. 12) of offering early retirement as a reward for educational and military proficiency, is open to objection. The effect of such a system is to deprive the army of the very men who are likely to make the best non-commissioned officers, and thus to throw these important posts open to persons of inferior attainments, not possessing the powers of command generated by habits of scholastic obedience. The value of an army depends largely on the quality of its non-commissioned officers, and this fact has long been recognized in Europe, where, as a rule, special measures are taken to attract good men to non-commissioned posts. The rates of pay—ranging from four to nine *yen* per mensem, exclusive of subsistence—of non-commissioned officers in the Japanese army do not appear sufficient to retain the better classes of soldiers with the colours.

There can be no doubt that when this new system of military organization has matured, Japan will possess a force formidable enough to defy invasion. The Japanese has all the elements of an excellent soldier,—pluck, activity, intelligence, and endurance,—and what he lacks in weight is made up by his skill as a marksman. The day seems far distant when he will be called on to measure himself by a foreign foe, but in the meanwhile it is not surprising, all things considered, that the Government of this country has partially subscribed to the doctrine preached by the *Fiyutō* and practised by the whole of Europe, that right is but an empty term where might is wanting to enforce it.

We append to this article a schedule of the pay and subsistence of the Japanese Army, as well as a translation of the recently issued Conscription Regulations:—

PAY PER ANNUM. OFFICERS (*Jōbō-shikman*).

	YEN.
General (<i>Taishō</i>)	4,800
Lieutenant-General (<i>Chinshō</i>)	4,200
Major-General (<i>Shōshō</i>)	3,000
STAFF OFFICERS, ARTILLERY, CAVALRY, & IN- FANTRY, ENGINEERS, CONTROL, FANTRY	
(<i>Kōshō</i>), (<i>Shichō</i>), (<i>Hakō</i>).	
	YEN.
Colonel (<i>Taisa</i>)	2,400
Lieut.-Colonel (<i>Chitō</i>)	1,800
Lieutenant-Colonel of	1,300
Major (<i>Shōshō</i>)	1,200
Major of Guards	1,100
Captain (<i>Tai-i</i>)	800
Lieutenant (<i>Chin-i</i>)	600
Ensign (<i>Shō-i</i>)	400

NON-COM. OFFICERS (*Katō-shikman*).

Sergeant-Major (<i>Sichō</i>)	1st class	112.78.5	103.29.5	93.80.5
	2nd class	96.36	88.33	80.30
Sergeant (<i>Gunsō</i>)	1st class	119.72	109.86.5	99.64.5
	2nd class	110.78.5	103.29.5	94.17
Corporal (<i>Gochō</i>)	1st class	77.15	70.81	64.24
	2nd class	69.35	63.51	57.67
	Guards	84.31.5	77.38	77.47.5
	1st class	78.48.5	72.27	66.70.5
	2nd class	46.35.5	42.34	38.60
	Guards	41.01	38.33.5	34.67.5
	1st class	60.95.5	55.84.5	51.10
	2nd class	55.21	51.83	47.45
PRIVATES (<i>Heisotsu</i>).				
Guards	1st class	21.90	20.07.5	18.25
	2nd class	20.07.5	18.25	15.33
	1st class	30.66	28.10.5	25.55
	2nd class	28.10.5	25.55	20.70.5
	1st class	29.20	29.30	29.20
	2nd class	25.55	25.55	25.55
Drivers (<i>Giyōsha</i>)	Guards	41.24.5	41.24.5	41.24.5
	1st class	35.77	35.77	35.77
	2nd class	36.13.15	36.13.15	36.13.15
Farriers (<i>Kakitsutsu</i>)	Guards	50.73.5	50.73.5	50.73.5

ANNUAL SUBSISTENCE (*Shōku-ryō*).

	YEN.
Infantry, 1 Battalion	1,653.45
Cavalry, 1 Battalion	330.69
Artillery, 1 Brigade	634.29
Engineers, 1 Company	319.74
Control, 1 Company	170.82

ANNUAL CLOTHING AND NECESSARIES (*Hifuku-Sōgu*).

	YEN.
Cavalry, 1 Battalion	7,113.98.0
Artillery, 1 Brigade	12,836.73.6
Infantry, 1 Brigade	20,062.04.4
Engineers, 1 Company	4,896.96.1
Control, 1 Company	3,325.36.7
Guards	36,351.53.0
Infantry, 1 Battalion	20,076.68.0
Artillery, 1 Brigade	16,518.63.3
Engineers, 1 Company	7,491.51.5

LODGING ALLOWANCES (*Takuriyo*).

	YEN.
Colonel, per mensem	10.00
Major, per mensem	7.50
Captain, per mensem	3.75
Lieutenant, per mensem	3.00
Ensign, per mensem	2.50

In addition to the above are Contingencies (*Shōgōhin*), Barrack Furniture, Travelling Allowances, &c., which are determined with exceeding accuracy of detail, but are too complicated to be recorded here.

GRAND TOTAL, PAY, SUBSISTENCE AND ALL ALLOWANCES ANNUALLY.

	YEN.
Infantry, 1 Battalion	70,789.48.4
Cavalry, 1 Battalion	22,021.05.2
Artillery, 1 Brigade	43,302.48.0
Engineers, 1 Company	10,295.64.0
Control, 1 Company	12,941.24.4
Guards	38,017.88.4
Infantry, 1 Battalion	29,620.74.0
Artillery, 1 Brigade	12,529.71.5
Engineers, 1 Company	25,218.95.2

NOTIFICATION NO. 46 OF THE IMPERIAL GOVERNMENT.

It is hereby notified that the Conscription Regulations have been revised as follows:—

SECTION I.—GENERAL RULES.

Art. 1.—Every male inhabitant of the country will be subject to military service from seventeen to forty years of age.

Art. 2.—Military Service will be with the Standing Army (*Jōbō-hei*), the Reserve Army (*Gobi-hei*), and the Territorial Army (*Koku-mim-pei*).

Art. 3.—Service in the Standing Army will be divided into service with the Colours (*Gen-yeki*), and service with the Reserve of the Standing Army (*Yōbi-hei*). Service with the Colours will be for a period of three years, commencing from the age of twenty. Service with the Reserve of the Standing Army will be for a period of four years, commencing from the expiration of the term of Service with the Colours.

Art. 4.—Service in the Reserve Army will be for a period of five years, commencing from the expiration of the term of Service in the Standing Army.

Art. 5.—The Territorial Army comprises all males between seventeen and forty years of age who are not serving in either the Standing Army or the Reserve Army.

Art. 6.—Even though the terms in all the services have been completed, they may be prolonged in case of war or other emergency, or for special manoeuvres, reviews, or during voyages in foreign seas, or whilst stationed in foreign lands.

Art. 7.—Those who have undergone a criminal penalty are disqualified for Service.

SECTION II.—ENLISTMENT.

Art. 8.—The ranks of the Army with the Colours will, according to the number of men yearly required, be filled by means of drafts from among the conscripts into the infantry, cavalry, artillery, engineers, transport, miscellaneous corps, and mechanics, according to their personal capacity, accomplishments, and training.

The Active Force of the Navy will, according to the number of men required yearly, be filled by means of drafts from among the people of the coasts and islands, upon whom the lot has fallen, into the ranks of the sailors, firemen, mechanics, etc., according to their training. Those, however, who serve in accordance with the Regulations for Naval Volunteers (*Shigwan-pei*), are not subject to this rule.

Art. 9.—The terms of Service in the various Armies may be shortened according to the nature of the service performed. Provided that, the whole period of Service with the Standing Army shall not be shortened.

Art. 10.—Those who, though not fully twenty years, are above seventeen years, of age, may volunteer for service with the Standing Army.

Art. 11.—Men between seventeen and twenty-seven years of age, possessing certificates of graduation from public schools or colleges (normal schools excepted) in Cities or Prefectures, and who are prepared to defray the expenses of clothing and maintenance themselves, may, on application, be admitted to serve in the ranks of the Standing Army for a period of one year at a time. Should they acquire rapid proficiency, they may be allowed to quit the ranks after a few months. Provided that, the whole period of Service with the Standing Army shall not be shortened.

Art. 12.—Those who distinguish themselves by proficiency in military exercises and by good conduct during their Service with the Standing Army, and those who obtain diplomas of proficiency in infantry exercises from public schools or colleges (normal schools excepted), may be temporarily relieved from service before the expiration of their term.

Art. 13.—In time of war, or other emergency, the Reserves of the Standing Army may be called out, and drafted into the ranks of the Standing Army, or formed into supernumerary corps. In ordinary times these Reserves will be called out once a year, for a period of not more than sixty days, for purposes of exercise and muster. The Reserve Force of the Navy will not be thus called out.

Art. 14.—In time of war, or other emergency, the Reserve Army may be called out, and drafted into the Supernumerary Corps of the Standing Army Reserves. In ordinary times the Reserve Army will be called out in the same way and for the same purposes as the Standing Army Reserves.

Art. 15.—The Territorial Army will only be called out, when in time of war or other emergency, the Reserve Army having been called out, there is still need of troops. It will then be formed into corps for service.

SECTION III.—EXEMPTIONS, PERMANENT AND TEMPORARY.

Art. 16.—Only those who are incapacitated for Military Service on account of being deformed or maimed, will be permanently exempt.

Art. 17.—The undermentioned will be temporarily exempted. They will, however, be liable to be called upon in time of war or other emergency when there is need of men:—

1.—One of two brothers who are simultaneously called on, or the brother (younger or elder) of a man already serving with the Colours.

2.—One brother (younger or elder) of a man who has died while serving with the Colours, or who has been permanently exempted on account of injuries sustained, or illness contracted, in the discharge of his duty.

3.—Heirs of heads of families aged above sixty years of age, and those next in the direct line of succession.

4.—Heirs of heads of families who cannot pursue their callings on account of being deformed or maimed, and those next in the direct line.

5.—Heads of families.

Art. 18.—Those mentioned below shall be exempt during such time as circumstances may permit:—

1.—Those who occupy the office of *Kiyōsei* (priestly office).

2.—Teachers in public schools or colleges of Cities or Prefectures (normal schools excepted), who possess teachers' certificates issued by a public school or college.

3.—Students engaged in the regular course of

studies at public schools or colleges, or educational institutions of equal grade.

4.—Military and Naval Cadets and mechanics in the Navy.

5.—Those who have not yet attained the regulation height.

6.—Those who cannot serve on account of being sick or convalescent.

7.—Those who are in foreign countries for purposes of scientific study.

8.—Those who are defendants in criminal cases involving a penalty of major seclusion and upwards, and upon whom no decision has yet been pronounced.

Art. 18.—Those whose civil rights have been suspended.

Art. 19.—Students who have completed a course of one year or more in the public schools (normal school excepted) in Cities and Prefectures will be temporarily exempted for a period not exceeding six years.

Art. 20.—Those enumerated below shall not be called out whether they are in the Reserve of the standing Army or in the Reserve Army. In time of war or other emergency, however, they may be called out with the sanction of the Council of State.

1.—Officers above the *Hannin* grade and chiefs of ward offices.

2.—*Kiyodo-shoku* (priests), with the exception of Acolytes.

3.—Professors in the public schools and colleges.

4.—Members of the City and Prefectural Assemblies.

5.—Those who are practising medicine and in possession of diplomas from the public Medical Colleges in Cities and Prefectures.

Art. 21.—Those who are serving in Departments, or Bureaux, in Cities and Prefectures, in offices which cannot be performed by others, will be temporarily exempted with the sanction of the Council of State.

Art. 22.—Those enumerated below will not fall under the provisions of Article 17, as to temporary exemption:—

1.—Heads of families who are registered in other families, their heirs and the latter's heirs in the direct line.

2.—Heirs, and those next in the direct line, who are not incapacitated from pursuing their callings by illness or deformity, and who have not incurred a criminal penalty; and heirs, and their heirs in the direct line, in whose favour heirs have surrendered their right of succession.

3.—Heirs (and those next in the direct line) of heads of families who, being less than sixty years old, and not being disabled by illness or deformity from supporting their households, and not having incurred a criminal penalty, surrender their position (as heads of families); and the next of kin of heirs in whose favour heads of families of sixty years of age, and upwards, have surrendered their position.

4.—Heads of branch houses (*binke*), and heads of houses (together with their heirs and the latter's heirs in the direct line) that have been re-established after having become extinct.*

5.—Heirs (and those next in the direct line) of heads of families, the successors of heirs (and their next of kin) who have absconded, when the act of succession has taken place within five years of the time of absconding.

6.—Heirs, as enumerated in clause 2, 3, and 4 of this Article, who, although actually occupying the position of heads of families, have obtained that position through its voluntary abdication by a person not incapacitated, by illness or deformity, from pursuing his profession, and not having incurred a criminal penalty.

7.—Heirs who, although actually occupying the position of heads of families, have obtained that position through its voluntary abdication by a person less than sixty years of age, not incapacitated, by illness or deformity, from pursuing his profession, and not having incurred a criminal penalty.

8.—Persons who, although actually occupying the position of heads of families, have obtained that position in the room of heirs (or next of kin) who not being incapacitated by illness or deformity, and not having incurred a criminal penalty, have, nevertheless, failed to take up the succession either on the death or voluntary surrender of the head of the family.

9.—Persons who, although actually occupying the position of heads of families, have succeeded to

* This includes both *Zette* and *Heika*, i.e., families of which the name only remains, and families of which the name and estate both remain.

that position within five years after it became vacant by the head of the family absconding.

Art. 23.—Persons who, failing to comply with the provisions of Article 35, do not report themselves for military service before September 16th, will not be eligible for temporary exemption during that year, even though they belong to the classes set forth in Clauses 1, 2, 3, and 4 of Article 18, and in Articles 19 and 21. Military and naval cadets, however, are excepted from this rule.

SECTION IV.—MILITARY DISTRICTS, AND DRAWING FOR CONSCRIPTS.

Art. 24.—For purposes of Conscription the Empire will be parcelled out into Military Divisions (*Gunhan*), Military Districts (*Shikan*), and Military Sections (*Ku* or *Kori*). In cases where the same urban or rural division forms part of two different Districts, a Military Section shall be formed in each. A list of the various Divisions, Districts, and Sections accompanies these Regulations.

Art. 25.—The infantry of each company (*Chintai*) will be raised in the Military District where it serves; the other arms (cavalry, artillery, &c.) may be raised anywhere in the Division to which the Corps belongs. But when the necessary number of men for the Standing Army or Supernumerary Corps cannot be thus obtained, recourse may be had to other districts for infantry Conscripts, and to other Divisions for troops of other Arms. Recruits for the Navy and Imperial Guards may be raised from any Division or District throughout the Empire.

Art. 26.—Drawings for Conscripts will take place in urban and prefectural Military Sections. The conscripts from each Section will be chosen by lot after having undergone the prescribed medical examination, and after it has been determined, according to their qualifications and acquirements, to which branch of the service they shall belong.

Art. 27.—Each Section will send not less than one and not more than three representatives, chosen by vote, to draw lots for the Section.

Art. 28.—In drawing for Conscripts, the arm of the service and a number determined in accordance with the number of men required, will be written on a ticket, and these tickets having been deposited in a box placed before the officials in charge of the drawing, the names on the list of persons eligible will be called in order, and the representatives will draw lots for them. The officers in charge of the drawing, having verified the numbers, will cause them to be proclaimed. They will then place on record the names and numbers as drawn, and will hand the tickets to the representatives.

Art. 29.—The conscription tickets will be considered as for service with the Colours until the vacancies are filled, after which the tickets will be for Supernumeraries.

SECTION V.—SUPERNUMERARIES AND STANDING ARMY RESERVES.

Art. 30.—Those who have drawn Supernumerary tickets will serve for a year in the Supernumerary ranks. During that time they will be liable to be drafted, in the order of their tickets, into the ranks serving with the Colours, should vacancies occur, or in the event of war or other contingency. The total number of Supernumeraries will not be less than two-fifths of the total number of the Army with the Colours.

Art. 31.—Supernumeraries who have not been drafted into the Army with the Colours during the fixed period (one year), and students, as described in the 3rd clause of Article 17, who have completed a course of two years service and upwards, will be assigned to the First Reserve of the Standing Army until they have attained the age of 27.

Art. 32.—Those who, as enumerated in Article 17, have not been called on to serve at the usual time, and those who, under Articles 18 and 21, are exempted from serving for seven years, and those who have completed the term of service with the First Reserve of the Standing Army, will be assigned to the Second Reserve till they attain the age of thirty-two. Those, enumerated in Article 17, who forfeit their privileges of exemption within six years after their assignment to the Second Reserve, will be enrolled in the Army with the Colours.

Art. 33.—The Reserves of the Standing Army will be called out in time of war or of any other emergency, when troops are required. The Second Reserve will not be called out unless the Reserve Army is also called out.

SECTION VI.—MISCELLANEOUS RULES.

Art. 34.—Those who arrive at the age of 17 at any time between January and December, shall report in writing their names, social position, place of registration, date of birth, and their professions (personally if they are heads of families, and if not, then through the heads of their families)

between the 1st of September and the 15th of the same month, to the chief ward officer of the place of their permanent registration.

Art. 35.—Those who arrive at the age of twenty at any time between January and December, shall report the fact in writing (directly if heads of families and if not through the heads of their families) from the 1st of September to the 15th of the same month, at the chief ward office of the district in which they are permanently registered. Should any changes occur in these details after reporting them till the 10th of April of the following year, they shall be reported in writing, within three days, to the chief ward officer of the place of the person's permanent registration. Those who are already in the service when attaining the age of twenty need not report.

Art. 36.—Should those enumerated in Article 17 forfeit their privileges, or should the conditions conferring exemption under Articles 18, 19, and 21, come to an end, or should there occur any change in the condition referred to in the last clause of Article 32, the particulars must be reported (personally, if heads of families, and if not, through the heads of their families), from the 1st of September to the 15th of the same month, to the chief ward officer of the place of their permanent registration. Those who come under this Article on and after the 16th of September up to the 10th of April, must report the fact within three days.

Art. 37.—Should those who are temporarily registered in other Cities and Prefectures desire to be enlisted elsewhere, they shall apply to the Local Authorities of the place where they desire to serve, before the month of August, with a guarantee from the head of a family living in the place where the applicant resides. The report described in Article 35 must, however, be made to the chief ward officer of the place of temporary registration.

Art. 38.—A fixed daily allowance of money, food, and clothing, will be granted to all those serving in the Army and Navy.

Art. 39.—In case of conscripts being prevented from entering the service owing to illness or criminal prosecution, they shall report the fact to the chief ward officer without loss of time. Those who are ill must send a medical certificate.

Art. 40.—In the case of those enumerated in Article 39, whose condition has not altered before the 1st of September, they shall be kept over until the next year, and shall be enrolled after due examination, the following year, before the new conscripts. In case of war or other emergency, when troops are required, they shall be enrolled without waiting for the conscription period.

Art. 41.—Those who injure themselves, feign sickness, or adopt other fraudulent means to avoid service, or who desert or conceal themselves; those who do not attend at the examination without due cause, and those who neglect to report as laid down in Articles 35 and 36, shall be liable to immediate service, without recourse to drawing, or shall be examined next year and enrolled in advance of those enumerated in Article 40, without recourse to drawing.

Art. 42.—The term of service with the Colours shall be reckoned from the 20th April of the year in which a Conscript enters the service, but those enumerated in Article 41 shall have their term counted from the day on which they enter the service. The term of the Reserves of the Standing Army and of the Reserve Army shall be reckoned from the 20th of April of the year in which a Conscript enters those services. But the number of days during which men have been sentenced to major detention, or police surveillance, or have been absent without leave, shall not be included.

Art. 43.—Those who neglect to report, as laid down in Articles 34, 35, 36, and 39, and those who do not attend, without due cause, the medical examination after having received due notice, shall be punished with a fine of not less than *yen* 3 or more than *yen* 30.

Art. 44.—Those who conceal themselves, malingering, or resort to other fraudulent devices, to escape conscription, shall be punished with major detention for not less than one month and not more than one year, with a fine of *yen* 3 to *yen* 30.

Art. 45.—The Rules required for the enforcement of this Notification shall be notified separately.

By Imperial Order,

(Signed)

(Signed)

(Signed)

(Signed)

(Signed)

(Signed)

(Signed)

(Signed)

(Signed)

(Signed)

(Signed)

(Signed)

(Signed)

(Signed)

(Signed)

SANJO SANEYOSHI,
First Minister of State.
OTAMA IWAWO,
Minister of War.
KAWAMURA SUMIYOSHI,
Minister of Marine.

28th December, 1883.

THE NEW JAPANESE LOANS.

THE Minister of Finance has advertised in the foreign local press an issue of railway bonds to the amount of five million *yen*, being the first instalment of the capital required for constructing the Nakasendo Railway. In one respect this step may be regarded with unmixed satisfaction. Of the various industrial and commercial schemes hitherto inaugurated or assisted by the Government, the Nakasendo Railway is the first to which foreigners are admitted on equal terms with Japanese. In a majority of cases there has been valid reason for this exclusiveness, but it is none the less permissible to consider the present policy as a new departure in a wise direction. Every fresh removal of existing distinctions between aliens and natives cannot fail to hasten the advent of the time when there will be brought within reach of industry and enterprise some worthier field than the paltry commerce of circumvallation to which foreigners are now restricted.

Almost simultaneously with the appearance of this advertisement in English newspapers, the vernacular press tells us that more than four millions of the loan have been already taken up by Japanese banks. This result will probably be regarded with complaisance in certain quarters. It will be counted a proof that capital is easily available within the country, and that Japan can build her own railways without going abroad for aid. A moment's reflection will show that inferences of this nature are erroneous and misleading.

In the first place, such an application of banking capital is wholly improper. It is hardly necessary to observe that the chief function of a bank is to become a receptacle into which unemployed capital is collected for the purpose of distribution to those that want it. As Lord OVERSTONE has well said, "the whole principle of banking is to transfer capital from the inactive accumulator to the active and energetic person who needs it." There is good reason to doubt whether Japanese banks—we speak of the national banks, since, up to the present, they must be considered the representatives of banking in this country—there is good reason to doubt, we say, whether these banks have ever understood that they have any duty other than that of employing their own capital, or whether they have ever appreciated the fact that their real advantage only commences when they begin to employ the capital of others. It does not surprise us, therefore, to see them now hastening to invest in railway scrip millions which their proper function is to bring within reach of private industry and enterprise. Established on principles which, from the outset, deprived them of all inducement to act as media between lenders and borrowers, their last performance is a striking example of the persistently false

routes they have always trodden, and will always tread, until the conditions of their existence are entirely changed.

It will, perhaps, be urged that if the banks have money lying idle, there is no reason why they should not purchase railway bonds in default of more legitimate investments. This is in a measure true; but the very fact that they are so situated, constitutes one of the circumstances which, in our opinion, render an internal loan for railway purposes specially unwise at the present juncture. An invariable consequence of currency appreciation is that capital is diverted from the ordinary channels of industrial and commercial enterprise and attracted towards Government securities. This tendency has been very distinct in the Japanese money market during the past two years, and it doubtless affects the banks no less than other capitalists. If, therefore, any argument is to be founded on the fact that the banks have idle capital to invest in railway scrip, it is plainly not an argument in favour of offering them fresh facilities and inducements to fix that capital, thus rendering it unavailable to meet the demand that will certainly spring up with the revival of trade and industry.

The particular objection to such an employment of banking funds, applies generally, and with not less force, to the case of all Japanese money. "In poor countries," says JOHN STUART MILL, "the capital of the country requires the legislator's sedulous care; he is bound to be most careful of encroaching upon it, and should favour to the utmost its accumulation at home, and its introduction from abroad." Japan is essentially a poor country at present. During the past seven years she has been sending her specie abroad and replacing it by an inflated currency, which she is now again engaged in contracting. For the moment, what she feels is not the want of capital, but the difficulty of employing it profitably. So soon, however, as prices have completely adjusted themselves to the altered value of *Kinsatsu*, there will follow an industrial and commercial revival, vigorous and fruitful in proportion as the means to feed it are available. Capital is the means, and we cannot but regard with extreme anxiety the large increase of fixed capital at the expense of circulating that must take place if the Nakasendo railway is to be built with Japanese money.

Turning from the serious, we had almost said disastrous, consequences that must flow from so unwise a drain upon resources already inadequate, we may note the less important, but more evident, difference in the cost of money procured in Japan and in Europe. When this country undertakes to build railways with its own funds, it is behaving like a merchant who deliberately elects to borrow capital for his business at a rate of interest twice as high as necessary. There are

countries to which, in consequence of great annual savings and low profits, the emigration of capital becomes an object of just as great importance as its immigration or retention is to countries where capital accumulates slowly and the rates of profit and interest are high. Countries of the former class are naturally suited to be the latter's bankers. Speaking of this, MILL says:—"The railway operations of the various nations of the world may be looked upon as a sort of competition for the overflowing capital of the countries where profit is low and capital abundant." Japan's credit in Europe is so excellent that she could readily borrow money for productive enterprises at easy rates, whereas she can only procure it from her own people at very high rates, and, moreover, with the certainty of abstracting it directly from the wages fund, thus curtailing the subsistence of the people and the employment of labour, and temporarily diminishing the gross annual produce of the country. It is difficult to discover in this any evidence of practical sagacity.

There is yet another point which, though in some degree hypothetical, cannot be left unnoticed here. It is the loss which may accrue to this country by borrowing in a depreciated currency. The Finance Minister sells his railway bonds at 90, thus receiving $4\frac{1}{2}$ millions of paper, or four millions of silver, for five millions worth of stock. There can be no reasonable doubt that before the annual redemptions commence, five years hence, *Kinsatsu* will be circulating at par with silver. The loss owing to this cause will therefore amount to five hundred thousand dollars; or to four times that sum, if the whole twenty millions be similarly obtained. Not only might this be avoided by borrowing abroad, but a still further gain might be secured should silver itself appreciate, as compared with gold, during the course of the next ten or twenty years. That such a result is probable, seems to be clearly indicated by the constantly growing agitation in favour of a bimetallic standard. Let us suppose, then, this loan of twenty millions placed in England at 90, the rate of interest being six per cent.; and that in 1890, when the repayment commences, the proposed ratio between silver and gold has been established. The money in which Japan discharges her liability would, under these circumstances, cost her from five to ten per cent. less than its present value, and her gain under this heading might amount to fully two millions in the total. Thus the net result of borrowing abroad might be a saving of four millions, or twenty five per cent., in the principal, and of two per cent., at least, in the rate of interest, while the dangers of fixing a large quantity of circulating capital would be avoided. We cannot discover that the plan of borrowing at home has anything to balance these advantages, except, perhaps, some political considerations, which, though highly commendable from a sentimental point of view, will never contribute much to Japan's material prosperity.

THE CASE OF MESSRS. LUDWIG AND TRÜB.

FIFTEEN years ago, Lord OVERSTONE, when examined before a Parliamentary Committee, described a banker as a go-between, who receives deposits on the one side, and on the other applies those deposits, entrusting them in the form of capital to active energetic persons, who, he thinks, will make a good use of it. He went on to explain that, in many instances, the persons receiving these facilities have no security to give; and, "in all cases, can offer no security equal to the amount advanced to them, except that best form of security, their character, their energy, and their prudence." McCULLOCH endorses this view of bankers' functions, and says that "they are often more influenced in making loans by their knowledge of the conduct, the intelligence, and the pursuits of the parties seeking such accommodation, than by anything else."

In the practice of every day life it seldom happens that a banker is sufficiently liberal and far-seeing to apply these principles in their entirety. In almost every case he is trammelled by responsibilities, which, even if they fail to invest with a personal character the many risks of so large-minded a system, must necessarily impede a conscientious official's use of the property entrusted to his care. When, therefore, there occurs the rare and happy conjuncture of a bank manager so sensible of his highest functions, and a board of directors so unsparing of the latitude they allow their *employés*, as to permit the conduct of a bank on these highly intelligent principles, it naturally becomes at once the interest and the duty of the community to contribute, as much as possible, to the permanence and stability of such an institution. On these general grounds the sentence recently passed on Messrs. LUDWIG and TRÜB, in the Swiss Consular-General Court, seems very regrettable. It is true that, having regard to the social position these persons occupied and to the reputation they enjoyed prior to the discovery of their fraudulent dealings, the fact that they were criminally punished at all will generally seem of far greater importance than the amount of their punishment. But there is a fallacy underlying this view of the case; the fallacy of assuming that because a man's circumstances are of a nature to deter fraud, they are also to be considered as mitigating its consequences. If any inference may be drawn from a reputable merchant's descent to disreputable practices, it is the inference that he has appreciated the contingencies of his lapse, and his punishment ought to be in proportion to the knowledge with which he incurred it. As a penalty for a crime of such magnitude as that committed by Messrs. LUDWIG and TRÜB, six months' imprisonment is quite inadequate. Their counsel, addressing the

judges-assessors, said:—"You know my clients as well and better than myself, gentlemen. For a long time they have lived in the midst of you. You have always seen them laborious, orderly, modest, and enjoying universal respect." This appeal, if it was calculated to increase the embarrassment of the judges by reminding them that they were required to pronounce sentence on their some-time friends and fellow workers, ought also to have reminded them that they owed something to their own reputation, as well as to the institution whose wise liberality is so generally beneficial and had been so grossly abused. The standard of commercial probity in this settlement will not be raised, nor will the facilities offered by banking institutions be enlarged, by the finding of the Swiss Consular-General Court.

From the evidence given at the trial it appears that up to 1878, Messrs. LUDWIG and TRÜB were the servants of a firm which, though it has not escaped the general disasters of recent years, enjoys the credit of being managed with exceptional skill. They then set up on their own account, and at once obtained from the Hongkong and Shanghai Bank a credit of \$30,000 which, in the second year, was extended to \$100,000, and subsequently reached a figure considerably larger than twice the latter amount. At the time of the trial they owed the Bank \$193,438.19, and their relations with it rested entirely on a basis of confidence. They were allowed to cash cheques for the purchase of silk, and they undertook to keep these advances fully covered at all times. The Bank, on its side, relied wholly on this engagement. It never took any direct steps to ascertain whether its advances were actually covered. Such steps would have interfered with the facile conduct of its clients' business, and would have substituted for the security of honorable trust the imperfect guarantee of a difficult surveillance. Every month, however, Messrs. LUDWIG & Co. were required to furnish storage notes, giving a detailed description of the silk held to the Bank's order, and nothing but the falsification of these notes could have seriously imperilled the transaction. Such was the general situation, a situation which also represented the relations between other firms and the Bank, and which, while it did much credit to the latter's conception of its functions, had happily never been abused before. In January, however, Messrs. LUDWIG and TRÜB confessed that the documents they had furnished were incorrect; that there was little, if any, property to represent the entries in the storage accounts, and that a system of deceit had been practised towards the Bank since 1879 or 1880. Ultimately it transpired that, during the five years of its existence, the firm had lost \$118,900, and that its assets in Japan amounted to \$90,700, the greater part of which, however, was owed by Japanese, and of doubtful availability.

Brought to trial before the Swiss Consular-General Court on a charge of embezzlement and obtaining advances against fictitious certificates, Messrs. LUDWIG and TRÜB's cause was pleaded in writing by a gentleman of the very highest legal attainments. The defence set up was eloquent and elaborate. Briefly it amounted to this:—that the charge of embezzlement could not be sustained because the goods in question were not the property of the Bank, but only its security; and that the crime of obtaining advances against fictitious certificates was condoned, first by the Bank's hypothetical knowledge of the true nature of the certificates, and secondly, by the fact that the advances were obtained with the object, not of securing an unlawful advantage for Messrs. LUDWIG and TRÜB, but of recovering ability to discharge their indebtedness to the Bank. The first plea was admitted by the Court. This seems to have been unavoidable. A man cannot embezzle his own property, and though the silk was nominally held to the Bank's order, the fulfillment of this condition had never been enforced during the firm's five years' dealings with the Bank. But the second plea was plainly inadmissible. To infer that, despite Messrs. LUDWIG and TRÜB's declarations, and despite their monthly certificates, the Bank knew they were losing money simply because the silk trade was generally unprosperous, is wholly to misinterpret the terms upon which the business was conducted. Those terms rested essentially on a basis of confidence—confidence which depended, not on the nature of the times, but on the character of the men. Honesty, not fair-weather honesty, but honesty that is always honest, was the Bank's security. The last plea, that an illegal gain was not sought, is a plea which, if pushed to its logical conclusion, means simply that one wrong justifies another. To repeat a fraud with the hope of obtaining means to indemnify the defrauded, is a curious, but not a commendable, device. More valid were the pleas, urged with great eloquence and insistence, that Messrs. LUDWIG and TRÜB had never tried to abscond; that they had themselves confessed their wrong, and that they had given up the whole of their assets to the Bank. Possibly the Court took these things into consideration. If so, it would have done well to set forth the fact. What it did was to find the accused guilty of perpetrating a series of frauds extending over a series of years and amounting in the aggregate to nearly two hundred thousand dollars, and then to sentence them to the strangely inadequate penalty of six months' imprisonment. If this be a proper estimate of the punishment meet for such a transaction, it is plain that narrower limits will have to be set to the facilities which banks can extend to men having only their character and ability to offer as security.

THE IMMEDIATE CHRISTIANIZATION OF JAPAN—PROSPECTS, PLANS, RESULTS.

A Paper read at the Tokiyo Missionary Conference, Feb. 5, 1884, by C. S. EBY, and published by the request of the Conference.

I.—INTRODUCTORY.

The days in which we live are unique in the world's history. Forces which formerly were confined within narrow limits now burst every barrier, and the wide, wide world opens its gates to the energetic touch of modern enterprise. These are days which inherit all the results of a chequered past, and possess the power and the skill to assimilate the knowledge accumulated by the centuries, to transform it, and with it open up a still wider future. This is an age that will be great in history; great in invention, in the furtherance of all the arts of peace; great in the outspread of commerce, on whose ever widening streams there floats a subtle power for weal or woe for both the trader and his newer customer. Great is the age in science and research, sounding the death-knell of hoary myths and musty superstitions, but opening a way for low born, newly decked materialism. Great is the century in breaking down barriers between nations, binding by telegraph and steam the uttermost ends of the earth, and making it possible that the brotherhood of man should become, not some indefinite sentiment only partially realized, but a living universal fact. Great the work that lies at the door of the Christian Church if she will but rise to the majestic possibilities of the hour, cease trifling with her mission, and lay hold in true earnest of her great calling to disciple the world for Christ, the Prince of Peace and Truth.

This is the sublimest work of the hour, to carry forward our Saviour's plans, to advance the loving purposes of God for the human race, purposes the realization of which has been left in human hands, with the accomplished work of redemption in Christ Jesus, and with the promise of the Spirit. It is in the mission field, opening now so grandly in every quarter of the globe, that the gospel is to look for its most striking successes, efforts for which cannot but react in blessing on home lands. Success, if accomplished, will only breed an ardent desire for greater results still. And for plans for the success of mission work, no one can speak so well to the point as missionaries themselves, whose hands and hearts are in the work. Plans and commands from home churches might prove fetters rather than means of success, and our loyalty to our church may sometimes lead us to disobey the letter of her orders so as to carry out the spirit all the better. As in the case of Dr. Duff, who insisted on going out unfettered by minute orders, and went to India with only one injunction from his society. The first thing he did was to cast that injunction to the winds and do the very opposite, and would have deserved blame if he had not. Churches at home have already learned much from mission fields and have much more to learn. Men and women who are sent to mission fields ought to be persons whose sense and judgment are above suspicion, and then they should be trusted. And there is no place in the world where this is more necessary than in Japan, a land in which the light of all the centuries is being focussed, open to every influence—good or ill—of every civilized land, a land whose fundamental character has been formed on the basis of the oldest civilization now existing, with a temperament ready to accept the results of the newest and best. A land which, if really won for Christ, with all the warmth of her first love, with all her inherited advantages in her connection with China and Corea and her knowledge of the religions of the east, might and should become the key to all the lands of the Orient. I think the missionary in Japan ought to feel that he is honoured with an honour which rarely falls to the lot of the human being. We stand here inheritors of all the riches of the ages of thought, of all the benign influences of the

beloved lands in which we were born, we live in an age when the Church is feeling her way back to her original head, and beginning to put forth some little evidence of pristine power. A new day is dawning, and we stand here on the very outside edge of the Orient, where clasps the crystal cordon that now girdles the world, as representatives of this mighty awakening force. We stand amazed at the opening and progress of this land, and tremble at the possibilities of a very few years in the future of this mercurial people. Upon us depends much of the future of this land. If we are true to Christ and our calling, Japan will emerge elevated and morally great; if we fail, Japan now trembles on an abyss of anarchy and decay. There is only one other spot under heaven to be compared with our possibilities and our responsibilities in Japan, and that place is India. India won for Christ and the world might soon be won. Japan won for Christ, and the Orient will soon be won. Hence our subject to-day.

II.—COURSE OF CHRISTIANITY UNTIL TO-DAY.

It must require all the infinite patience of God to endure the stubbornness of man to accept the marvellous revelation of his love, the unfaithfulness of recusant man to be true to his high commission, to bring the boon of redemption to his fellow man. One would almost be tempted to think that the trinity of world, the flesh, and the devil, were stronger than the combined powers of the Father, Son, and Holy Ghost. But we have to bear in mind that the former powers of ill are on their native heather; the latter work through feeble man, and can never stoop to conquer by means that are foul, but work to regain a lost world while not destroying its remnant of freedom. Think of the vastness of the Divine thought as expounded by "God so loved the world, that he gave his only begotten son. God sent not his son into world to judge the world, but that the world might be saved through him." Long were the ages of preparation before that could be made plain to humanity by the actual appearing of the God-man. And see the divine vastness of the plan of Him who was called the son of the carpenter. See him in the darkest hour of anguish, an hour which to any ordinary human teacher would have been an hour of despair. He prays, "Neither for these only do I pray, but for them also that believe on me through their word, that they may all be one. Even as thou Father art in me and I in thee, that they also may be in us: that the world may believe that thou didst send me." And then afterwards when surrounded by his fishermen, publican, and kindred followers, all unlearned, unhonored, unsalaried—a mere troop of despised disciples, see the grandeur of his commission. A commission the meaning of which we have yet fully to learn; "All power is given unto me" * go ye therefore and disciple all the nations."

See that little band after that the Holy Spirit has descended upon them. How boldy they speak, what triumphs they win. What splendid success in a few years! Inside of sixty years they have produced a literature which is the soul of all that is noble in the literature of later ages, they have introduced new ideas of God and man; set sociology and politics on a new track; have churches from Palestine and Babylon to Egypt and Rome and beyond, with mighty centres of evangelism in between, with believers from the lowest up to Caesar's household. Then they grow amid persecution-fires and rivers of martyr's blood, until proud pagan Rome dies at the foot of the cross. And wherein lay this marvellous strength of the primitive church?—and this is a matter of prime importance in our present enquiry. Certainly not in ceremonial and priesthood, for they had none at all. Nothing could be more simple than the visit of an apostolic missionary, preaching the gospel and then before passing on to another place, appointing one of the converts as an overseer to look after the rest and see that they all kept true. He would then leave them, perhaps never see them again, or at least not for a long time, and in the meantime he would comfort them with a letter. That church was the soul of simplicity, and

indeed from that day to this, the amount of priestly pretensions and the multiplication of ritual, may be taken as the measure of a church's distance from Christ and the apostolic ideal. Their power lay not in refinements of modern theology, for the doctrinal teaching of Christ and his apostles was very simple. God manifest in the flesh to take away human sin; man through Christ to become an heir of heaven, a subject of the Kingdom of God on earth; some simple rules about the Kingdom, how to enter, how to act in it, how to extend it, that and little more. And as we extend our Theology into hair-splitting dogmas, into hard and fast lines not laid down in the New Testament,—so far as we make human teachings and theological forms an essential part of our faith, so far do we leave the simplicity of Christ and his apostles, so far do we dim the light, instead of spreading it, and lose hold of one of the secrets of apostolic success. They preached Christ and him crucified, and little more. Moreover, the secret of their success lay not in their ecclesiastical machinery, for they had very little of it for many a long year. But to be short, the grand underlying secret of all besides the spiritual power of their message as a divine revelation, was the fact of their unifying love, a love which linked them by a living tie to the Saviour who bled for them and for all, a love which bound brother man to brother man the world over, a love which grew boundless as God's love for humanity, and flamed into a passion to save mankind in every clime, arousing a holy ambition to conquer the world from the devil for Christ, an ambition before which the mistaken fanaticism of the Crusades pales, and beside which Napoleon's dreams or Alexander's plans are child's play. And when we rise to conquer for Christ it must be on the same line; with the same glorious gospel, hearts all aglow with unifying love, in the light of which non-essential differences die forever, and in their place an absorbing passion for the salvation of men, for the unselfish benefit of the world. But a saddening, sickening sight, a hideous half-triumph of hell divides us of these times from those old days of marvels and of power, from the trammels of which even we are not yet wholly free. "But thou shalt bruise his heel" was sadly true here; Christ conquered pagan Rome, but the spirit of pagan Rome conquered the Church of Christ. Rome's idea of empire seized the Church and her passion became, not to save, but to rule, the world. The loving Father was banished and the cross was transformed into a crucifix. "Love gave place to power. Apostolic simplicity was exchanged for the splendour of baptized heathenism. The spirit that dug up a statue of Jupiter, dubbed it St. Peter, and put it into St. Peter's Church that the pious might kiss its toe, imported a thousand other absurdities from the worship of pagan religions." The wedding of Greek philosophy with gospel truths mystified the teachings of Christ and his Apostles, and for 1,000 years the so-called Church of Christ walked in darkness, with but here and there a meteor light to relieve the gloom. But the hidden seed grew in darkness, and when men could endure it no longer, Christ spoke through Luther and his compeers. A splendid Reformation resulted and paved the way for a still better and broader one. Intellectually men were freed in a measure. The pulpit was freed but not the pew. And amid the wrangling of doctors in dogmatic strife, and the din of war in blades and blood, the spiritual power of Protestantism waned, her new energy turned to apathy when the victory was but half accomplished. And the fact remains that in Europe Protestant and Popish boundaries to-day are essentially as they were at the close of the 30 years war. But the age of the Reformation opened the way for a return to the apostolic ideal.

The Puritan movement gives us a fine example of stern and sturdy faith, when granite hearts were needed to become the foundation stones of a new nation. And well were they laid by old Plymouth rock. But these stern men had too much of the old covenant, too little of the new; too much of the old law of the Lord, too little of the gospel of Christ. But they had given birth in old England and in the New to a higher type of

freedom of conscience; individual freedom was born again, and with the more peaceful days of the last century, men awoke as never before to the needs of personal spiritual life. Wesley, Whitfield, Edwards, and others of different dogmatic creeds cried as did John the Baptist, "Repent for the Kingdom of Heaven is at hand," and as after his short ministry the Christ appeared, so in a little while after the "Holy Club" of Oxford had been termed Methodists in derision, a new and Christlike spirit came over all the churches, and such a spiritual revival took place as had not been seen since the days of Constantine. A revival proceeding not from ecclesiastical strife and political upheavals as the Reformation of Luther, not from dogmatic contentions as in Puritan days, but from the pressure of souls burdened with a sense of sin, yearning for salvation and conscious purity of heart and life. Luther said that a revival never lasted over 40 years, but that revival is going on yet in every church. It brought us back and up to Christ, and what was the result? It opened the way for a still grander reformation, a more positive realization of practical Christianity than has been seen since the days of the apostles, and on a wider scale than the world has ever seen—a movement that is only just begun, I mean the missionary revival. Bible societies date from that time and have given millions of copies of the word of God to every land. Tract societies followed, flooding every clime with tens of millions of pages of Christian literature. Missionary societies arose, and have sent agents to every quarter, and as a result Christianity has already won more in the last 80 years than in 1800 before. We boast of the conversion of island nations; of the Sandwich Islands, Fiji, Friendly Islands, and Madagascar; we count converts in some parts of India by the tens of thousands; in China and Japan by the thousand, and in looking over the record some of our good lazy churches at home, are almost inclined to think the problem solved, and like Alexander in their ignorance almost begin to think about weeping because there are no more pagan worlds to conquer!

But hold! let us look this matter in the face. If I did not look upon the work already done as preparatory and full of promise for greater things, I should scorn the church for her apathy, and despair of her accomplishing her mission. Think of it! There are more heathens in the world to-day than there were when the apostles preached! We boast of 6,000 converts in Japan, but heathenism in Japan has increased by more than 600,000 while those 6,000 were being laboriously gathered for Christ. We boast of idols overthrown and religions cast aside, but remember the church has not overcome a single great religion, since the splay-footed paganism of Rome fell (and that had already been riddled by philosophy), and the Scandinavian mythology of northern Europe vanished. We have come to savage tribes who were easily made to see that their ridiculous fetishism was no religion; or to places such as the Sandwich Islands, where they had already thrown away their idols as useless lumber, before ever the missionary came. But not a single powerful old religion has fallen or been visibly affected in these later days. Moreover Mohammedanism, which rose 600 years later than Christ, numbers more followers to-day than Christianity; Moslem propagandism is spreading more rapidly than Christianity; and the false prophet supports more missionaries to-day than all the church of Christ. The missions have wrought hard in India and not in vain, but Western infidelity has ten converts to one led to Christ, while Brahminism and Mohammedanism in India are scarcely affected; only an individual here and there. And here in Japan and China Confucianism and Buddhism are simply untouched, so far as their strength is concerned; while here the converts to Western materialism are one hundred to our one for the gospel of Christ. Of course the fact of the *quality* of Christian work and of Christian civilization is a sufficient answer for Christianity as such, but the *quantity* of the opposite shows the state of the problem before Christian men and missionaries at the present hour. The real problem

has not yet been touched, and unless the Church rise into a clearer sense of the stupendous interests at stake ages will be lost again, and the glorious light of the Gospel will go down in gloom.

III.—LARGER TACTICS NEEDED.
But thank God it need not be so! It shall not be so; the Church now partly aroused shall rise in power, and the partial return to the Apostolic spirit, the partial uplift into the Christ ideal shall be made real; this last topstone of the Reformation shall be brought on with rejoicing, and the world shall yet be won. If we compare the Church and the world of to-day with that of the Apostolic age, we find many points of similarity, but more of difference; suggesting, indeed, a difference of tactics, but a holding to the same vital principles which gave the secret of their power. They began with the passionate warmth of a new born love, we go forth with the rejuvenescence of the Church kindled anew from the perennial fountain of life. They had miraculous gifts to a certain extent to serve as an evidence of the truth of their message; we have the teeming evidence of history, of experience, and of a powerful civilization. They were mighty men of prayer and were rich in the inheritance of inspiring promises; to us the way is open to the same throne of grace, upon us falls the benediction of every promise that they could claim. Their world seems to us a very narrow one. Their Africa was but the northern shore, their Asia scarcely extended to India, their Europe reached hardly beyond Rome. Britain was barbarian. France, Germany, Russia were savage lands; China, Tibet, Korea, Siberia, Japan, America, Australia, and all the myriad islands of the oceans and four-fifths of Africa were to them as non-existent. To us who stand on higher heights, there spreads out a larger humanity; a bigger world to conquer, a vaster problem to solve. They had a solid Roman world in which one law was supreme, and one Greek culture moulded the people. Paul dealt with people whose language he knew, whose literature was his own. Dr. Crawford says he would have failed if he had come to China. But we of to-day have to go to China, and to a hundred other places, whose language, laws, customs, literature, all differ from ours. And before we can preach the Gospel to effect, these have to be mastered, to some extent at least. All these notions, which until a few years ago were sealed against Christianity, are now opened or rapidly opening. In this respect the prayer of the Christian Church has been answered; and now the question is, the world is open for you, what are you going to do about it? To the apostles were given extraordinary powers for their work; to us are given extraordinary means. As divine nature and human nature are still the same, and the underlying principle of our problem is still the same as the apostles, to make men partakers of the divine nature, to bring man to God and unite humanity in a divine brotherhood, we must conserve the same underlying principles of evangelism, by which they accomplished their marvels of success, viz., simplicity in teaching, simplicity in form, intensity of unifying love. Our great work is not with hordes of untamed savages, but with peoples whose civilization was old before ours was born, a people whose thinkings have run the whole gamut of thought and need from us but little of the human to perfect their humanity; they need only the message divine to elevate their manhood to nobler things.

But as the field of operations differs, so must our tactics differ from those of apostolic times. As the fields open before us are immeasurably greater, so much the greater is our responsibility. As our numbers, our wealth, our learning, our means are ten thousand fold greater than theirs, so must the glad outpouring of means and of men be commensurate with the larger responsibility. And as we live in a time when progress is measured, not by the leisurely tread of olden centuries, but by the rush of steam and telegraph and science and commerce and a thousand other forces which combine to make the world advance in a short decade farther than our ancestors did in a century, the triumphs of the loving Evangel must be commensurately vast and

rapid. The time has come when "a nation shall be born in a day." We must lead and mould the progress of the world or be untrue to our mission, untrue to our God who has given such power to man. The Church must change her tactics and move on broader lines.

II.—JAPAN AS A STRATEGIC POINT.

(1) But I must not dwell too long on these generalities, important as they are in throwing light on the greatness of the work at each strategic point. As I said before, I look upon India as the grandest vantage ground in the mission field to-day, calling for the greatest efforts, promising the largest results. But next to India in importance as an outpost of other nations, a vantage ground from which to sway the Orient, I place Japan. I consider the problem in Japan to be one of interest, not only to us who are here on the field, not only to the churches that have sent us here as their representatives, but to the whole Christian civilized world.

The manner in which these principles of enlarged tactics should be practically carried out, must differ of course with the country and the people for whose benefit we plan. I think a great deal of harm has been done, or at least a large amount of good has been lost, by attempting to deal with semi-civilized races, as with savage tribes. India will need one kind of tactics, China a very different sort, and Japan must be met in a way peculiarly suited to her temperament and position. To understand, then the plans necessary, we must first look at the circumstances, and find "the lay of land." And to do this we need to have such a knowledge of the language and the people, such a sympathy with their heart's feelings, as to enable us to see with their eyes as well as with our own. I may say just here that the plans I am about to propose are not the mushroom growth of an ephemeral enthusiasm, but the steady growth and outcome of seven years of careful observation and thought, quickened, it is true, by later developments; developments of the country making it more open to the gospel; developments in our churches and workers here on the field, rendering it more easy to apply apostolic plans; developments at home which lead me to think that the churches of Christendom are ripening for united and larger effort. But more of this anon. Let us now try to take in the state of affairs in Japan.

(2) A little more than three centuries ago the Jesuits brought their message to the Far East. They found in China an Empire, vast, self contented, and philosophic. True to the instincts and ideals of their order, they took the garb of literati, became astronomers royal, taught science, and tried to found their church. As the church they founded came to public notice it was persecuted and almost obliterated, but the scientific astronomical fathers still held on, giving a wonderful example of patience and skill; and there they are to-day doing good philosophical scientific work. But what have they done for Christianity? and for Christian civilization and morality, what? About the same time they came to Japan, and they found here a place and a state of affairs, peculiarly suited to their tactics. Japan wanted trade, and the Jesuits gave them trade. Jesuits delight in moving princes and working among the brainless poor, a middle intelligent class they cannot endure. Japan was at that time a land of petty princes and low-lived masses, without a middle class, the Samurai being but appendices of their lords. Trade gave the Jesuit missionary the friendship and protection of certain daimios, gradually they won the friendship of other little lords, and had then, not only free access to their people, but the positive influence of their chiefs' example. The central government was powerless to control the movement, for they could not control their nobles, the enmity of some of the daimios was no great harm, for their enemies were sure to become the friends of those whom they hated. Thus it came to pass that in A.D. 1610, 60 years after the arrival of the first missionaries, there were said to be 2,000,000 of Christians in Japan, and 200 foreign missionaries. Charlevoix eulogizes François Civan, "King of Bungo," for having overthrown 3,000 Buddhist temples and houses. And

Father Cuello admitted that the disciples of the missionaries destroyed the temples of the false gods of the Japanese and persecuted the priests. This style of propagandism was not new to Japan, for long before this the Abbots of the *Shin* sect, driven from Kioto by the monks of *Hiei-san*, had made forcible conquest of Kaga, where they reigned as lords for one hundred years; and Nobunaga himself for ten years waged unsuccessful war against these warrior priests in Osaka. And Nichiren, too, learned by persecution the tender mercies of Buddhism in the 13th century. But the disciples of Christ should have shown a better spirit. Protestants traders came also in those days, and disgraced the Reformation to an almost equal extent; their religious zeal found vent only in hatred of Rome and deception; their lives were a libel to their better light, and they often bartered their conscience, if they had any, for the mere sake of gain. But the orders of the Roman Church had the work of propagandism in hand, the Protestants, to the shame of the Reformation be it said, sent no missionaries. But it is, perhaps, just as well that they did not. The Jesuits and Franciscans and other orders quarrelled and betrayed each other, their powerful aristocratic friends had either died or deserted them, the central power of the Government of the Shōgun was becoming national; charges against the Roman missionaries, against the Spaniards and Portuguese were made, and, whether true or not, were believed by the Japanese Court. They had other avenues of trade now, and needed the Padres no more, and so in 1614 the decree went forth, that Japan should be freed from every stain, every trace of Christianity. Then came days of flight, days of recantation, days of blood, ceaseless, relentless, unrelieved. Shōguns swore to extirpate Christianity as a staple article in their political creed. Buddhist priests became a ubiquitous inquisition and dragged forth every suspected person; prices were paid for Christian heads, increasing in rate as the game became scarce; year after year injunctions went forth and even up to the present century one would almost suppose that the chief calling of the Government was to hunt the accursed Christian and rid the land of the gods from the pestilence of foreign devils. All books were prohibited which contained the word Christian, or the word foreign. Thus the work of hundreds of missionaries and the influence of 2,000,000, believers vanished as a dream, leaving scarcely a trace behind!

But Japan was saved for better things. In these days, what a transformation! If our eyes did not behold the facts we could scarcely credit the story. You all know the facts too well to need a repetition of them here. Just a word or two to bring some of the salient points in review, which will show us how completely the whole nation is changed, so as to become the most suitable ground possible for the propagation of true Christianity, which seeks not to intrigue with the ruler and make him a tool, which aims not at turning the low-lived masses from one idolatry to become the equally ignorant devotees of another, but works in broad daylight, aiming at convincing the intellect and ennobling the heart.

Scarce 25 years have passed since this land was unwillingly forced to open her ports to foreign intercourse and enter into Treaty relations with the outer world. But what do we see to-day? The Shōgunate with all its anomalies has passed away, medieval feudalism with all its glamour and petty tyranny has gone forever, a compact of clans has given place to a consolidated empire under its rightful sovereign, who has been raised to greater power than his forefathers ever dreamed of; he rules an empire which is as truly a unit as the Kingdom of Great Britain and Ireland, or the United States of America, and its subjects are equally amenable to laws emanating from the central throne and administered by one executive. The acts of this present emperor are so finely summarized in the published dispatches sent by the U.S. Minister from Japan to the Cabinet at Washington, that I cannot do better than quote from a letter

dated July, 1880—nearly four years ago—"aided by his enlightened advisors he (the Emperor) has labored effectively for the promotion of the general welfare, and to this end has, within his short reign of 12 years abolished the feudal system, emancipated four-fifths of his subjects from feudal vassalage, and made them possessors of the soil, disarmed a feudal soldiery numbering probably 600,000 men trained to arms; recognised the order of society; established and equipped an army 40,000 strong, and also a navy equal in number and appointments to our own; assured the freedom of conscience; introduced the press, the telegraph, the railway, steam navigation, a general postage and savings system, and, above all, ordained a free system of compulsory education for the instruction of all the children of the Empire, thereby in effect declaring the equality of all before the law, and the right of each to the equal protection of the law. It may be said that seldom, if ever, in the history of civil administration, has any other ruler done so much within so brief a period for the reformation and well-being of a people numbering five and thirty millions." And this list by no means exhausts the whole story. Look at the reform of criminal and civil law, the marvellous reformation of prisons, etc., and particularly within these later years, provincial parliaments elected by the people have been inaugurated as precursors of the promised constitution and parliament which are to be given the people within the next coming five years. Moreover, the whole system of justice has been revolutionized, and instead of an Oriental jurisprudence based on suspicion and amenable to the caprice of an irresponsible bureaucracy, we have the ripened jurisprudence of civilization administered by jurists who display remarkable tact, and who need only a longer experience to give them necessary ripeness. The whole code of law, the whole mode of criminal procedure, &c., have been completely and effectively revolutionized. In fact in these externals Japan has become a Christian nation. For 20 years she has striven to become worthy of a place side by side with the civilized lands of the west, and so well has she succeeded that when she asks for recognition of that fact by the restoration into her hands of a beginning of the right to a complete control of her native soil, by the gradual removal of exterritoriality under sufficient safeguards, one is astonished that the world does not gladly acquiesce in the response of the President of the United States, whose late message declares a readiness to accede to these proposals of Japan. But the fact is there, and the difficulty is that persons even here, who move in a narrow rut and have but little intercourse with the people beyond a degenerate few, are blind to the real progress of the land.

All this and much more the Japanese have inherited from the past ages of struggle and advance of Christian lands. But let it be understood that Japan has always had the elements of law abiding citizenship, by which all these elements could be appropriated and speedily assimilated. No more law abiding peasantry ever existed than those who toiled all through those ages in paddy fields and under burdens which only oxen should have borne, and in no veins of chivalric age or of modern patriotism ever ran truer blood than that which bound the Samurai to his lord, no philosophic or scientific students ever sought knowledge more eagerly and patiently than those same Samurai who loved letters as they loved their sword. These elements needed but the inspiration of a higher light, the moulding of a broader sympathy to make them honor the name of man and lift their nation into higher things and emulate the best. Let it be also remarked that neither Iyeyasu nor Nobunaga of those olden days, was essentially anti-foreign. They wished for foreign intercourse, and encouraged it, and it was only when they felt that their trust was betrayed and that their country was in danger, that they forbade foreign intercourse and banished Christianity. Moreover if 2,000,000 Christians, in those days when the population could not have been so great as now, had not the backbone in them to completely reform this nation and forestall persecution and not allow themselves to be rooted out,

they were a mighty poor type of Christian, and deserve but little sympathy.

But now, how about modern Christianity in Japan. I leave out of count Roman Catholic propagandism of these days; it must be very considerable, though it never courts the light; so also the Greek Church, whose agents are multiplying and whose numbers are formidable. They are doing some good work probably in breaking stones for a purer Christianity, if a purer type grows strong and fills the land before their errors are too hard baked to be removed by light brought to bear on the intelligence of the people. I deal here simply with Protestantism.

Protestant missionaries began work, or rather came to Japan in 1859; for a good while they had but little opportunity to work and a good deal of difficulty in acquiring the language. But, little by little, they won the confidence of the people, and the Government ceased to suspect them. One of the early missionaries gave us the only Japanese English Dictionary in existence, an invaluable help to all after-comers. Others, in conjunction with members of the English civil service, have from time to time produced books useful for the acquisition of the language. A piece of work untouched by the Greek and so far as I know with one small exception, untouched by the R. C. Missionaries. Another of our pioneers was for years a trusted adviser of the powers that be, an instructor of many who now rule the Empire, and yet I have never heard it whispered that the slightest effort was ever made to obtain special privileges for Protestants or to influence the ruler in any other way than by simply giving instruction and information when such was asked for. Gradually the people became inclined to hear, and the number of the missionaries increased year by year until we have now 100 (?) missionaries, representing 20 (?) societies, and the tabulated results are given in the statistics, published by the Evangelical Alliance. (The latest statistics have not been published, but the following is an approximation. Members of churches, or baptized converts 6,500. Contributions of natives for the year 16,000 yen. Bibles, testaments and portions of scripture now in circulation 200,000, tracts, books, some of them quite large, 500,000. Serials sent to 5,000 subscribers.) In order to appreciate these statistics it must be borne in mind that these members of churches, counted as converts, do not indicate the number of persons who actually believe in Christianity. Each one is supposed to have been carefully examined and found to be morally and spiritually renewed. Those who prove untrue are cut off. The effort is to count only those that are good and true. Each one of these would represent 3 or 4 persons who are as much Christian as the average non-church member of Christian lands, several theological schools are training pastors and teachers, many of whom are now doing efficient work. Seminaries are giving hundreds of boys and young men the elements of an education under Christian influences, fitting them for practical life or for higher institutions of learning. Ladies' schools are preparing hundreds of girls and young women for teaching, or who may become, as many of them have already become, wives of Christian men, Christian mothers for a better generation. Common schools gather hundreds of the poor of the children. Hospitals reach and ameliorate the bodily ills of thousands, and other modes of operation too numerous to give in detail are preparing the way for the actual and speedy evangelization of Japan on a national scale. Moreover these things are seen by men in power, and appreciated by the intelligent everywhere. They know full well the difference between the propagation of the Gospel by protestants and the Jesuit propagandism of Rome. They have learned to discriminate between Christian men, and a race of beings, outside of respectable foreigners at the outposts, who disgrace the lands from which they came, and import a new villainess to render indigenous licentiousness still more foul, blighting the moral atmosphere of their surroundings. The government has long ceased all opposition to Christianity, and indifference is actually giving place to a desire to have the land protestantized,

¹ See a fine summary of these facts in a paper by J. H. Gubbins, Esq., in Transactions of Asiatic Society of Japan, Vol. VI. pt. I.

for it is beginning to be evident that the fruits of Christian civilization cannot become permanent and pervading without the vitality which produced them, i.e. Christianity itself. Their object in now encouraging Christian work is political, you say. Very well and what if it is? That is perfectly legitimate. If political aims and struggles for freedom and advance open the way to the free preaching of the Gospel, it is for us to thank God and take courage, and go forward expecting that the political aim shall be reached in the only legitimate way, by the elevation of the spiritual and moral life of the people. In a very short time present disabilities will be removed, in a few years, I trust the land will be thrown completely open as England or America. And shall these splendid opportunities be neglected? Shall we attempt to meet these stupendous possibilities by means which in face thereof are merest child's play, by tactics suited to ignorant savages? Nay, for this new wine fermenting, seething, we want new bottles—for these new responsibilities enlarged plans and nobler enterprise.

(3) Now in looking over the past and present with an eye to the future development of Christianity in Japan, one very serious problem arises. And that is what about these manifold and ever multiplying denominationalisms imported from the West, with shades of difference or with no difference at all, that have the slightest meaning for the people in Japan? I am not going to propose any wild utopian scheme that is at present entirely out of the question, and yet I think I see a solution of a very serious problem. A problem which many of us perhaps have not seriously contemplated. I will state my position and then try to make my meaning clear, then I will try to show the practical and only practicable way out, whereby every apparent disadvantage shall be turned to the greatest advantage, and finally I will give my plans for advance. My first position is that difference of denominationalism has been thus far a great advantage to Japan; my second position is that if we don't now cry halt, and begin to solidify our phalanxes, it will become a disadvantage, an intolerable burden for Japan, under which she will groan and pray as did a good man long ago "O Lord, save me from my friends."

I am no friend of uniformity. Men's minds are cast in various moulds, and various modes of operation must be free for individual choice. Every attempt to force on the church absolute organic unity has thus far wrought evil and only evil. Such concentration without rivalry breeds formality, carelessness, tyranny and internal discord. Look at the wrangles and endless strife within the pales of the old Roman Catholic Church, where order fought with order as no sectarians outside ever did, and to-day their internal differences are as great as in protestantism. And even to-day within the bounds of one national Church, with all its glorious goodness, we have differences as pronounced as amongst dissenters; low church and high church, broad church, or in other words, as a wag has put it, latitudinarians, platitudinarians, and attitudinarians, and so forth. Differences which I mention here not to reprehend by any means, but to show that external oneness cannot render men's minds uniform or hinder diverse developments of action. Men are born to be free and the grandest security for truth and righteousness is to be sure you are right in your own thoughts, and then agree to think and let others freely think. "In essentials unity, in non-essentials liberty, in all things charity." The freedom won for the mind of man by the Reformation could not but give rise to diversity, and mistaken were the efforts to prevent it. But you have in Germany, Lutherans, old and new and the Reformed church, besides smaller divisions. Then you have the same or similar divisions in Switzerland, Holland, Sweden, and other countries of the Continent besides Mennonites, Moravians, Swedenborgians, &c. Then in Great Britain, where since the Reformation two great religious upheavals have taken place, we have Episcopalianism, Presbyterianism Scotch, Irish, and English. In Scotland that land of Presbyterianism, we have the Auld Kirk and the Free Kirk and the United Presbyterians

and several more I believe. Then we have the Independents and the Baptists, and finally the Methodists, a prolific family—the Wesleys, Free, Primitive, New Connexion, Bible Christian, Calvinistic Methodists, and others too numerous to mention besides the Salvation Army. Now we cross the high seas to Protestant America, peopled from almost every nation under heaven, and you have the sects of Germany, of Switzerland, of Holland, of Sweden, of Great Britain, nearly all reproduced in the United States, besides a few splits in nearly every branch and others of indigenous production, until the number baffles all enumeration. And then what do you think of Canada, the land from which I am proud to hail, which was supplied with denominations from the United States, from Britain, and from the Continent of Europe, and which has shown itself capable of producing some home-made denominations too. And now we leap across the high seas once more to Japan, and we find Europe pouring in denominations from one side and U.S. and Canada from the other, and every year they keep coming. We have now of Episcopalianism, two English societies, and one American; we have Scotch and American Presbyterians, the Reformed Church of Holland as it comes through America, also the Reformed Church of Germany in United States garb, and soon we shall probably have Canadian Presbyterians, and there are Cumberland Presbyterians, and isn't there already an independent Japanese Presbyterian Church? thus giving five or six Presbyterian bodies. And then there are American and English Baptists; Methodist Episcopal, Canadian Methodists, Evangelical Association, and Protestant Methodists with more to follow. Then besides the congregational friends there are still some others. And now the question is, whereunto shall this thing grow? Several churches that have never had a foreign mission at all have pitched on Japan to begin with; as Japan becomes more widely known others will come, and the serious question arises, what is to be done about it? Are we going to plant our "isms" here or are we going to win the country for Christ? Now the obvious advantage thus far, while the native church is not yet really born, is this, that it has brought to Japan a great number and a great variety of workers, more work has been done and of a more varied kind than could otherwise have been accomplished. But surely no one is blind enough not to see that to perpetuate these different denominations, divided by home nationality or local ideas, would be a most lamentable thing for the real health of the Church of Christ in Japan. There is a possibility of having too much of a good thing, as old King Solomon found when he carried one of his theories too far. He tells us and tells us truly that he that findeth a wife findeth a good thing, and it is very true that a wife introduces a very useful and pleasant variety into a household, but when he carried the theory so far as to get a thousand wives he found that it was all "vanity and vexation of spirit." Too much of a good thing you see. But if this hand were deprived of these five different fingers or all were to be united in one, it would be of no advantage but a loss; this five-fold division giving manifoldness of use, uniting delicacy with power, producing marvellous perfectness of mechanism. But if each finger were divided and subdivided, and subdivided, the hand might eventually emulate a centipede or a paint brush, but would cease to be a hand, and so with these meaningless divisions in the hand of God in Japan. Thank God the spirit of union is abroad in our home churches, the newest countries leading the way. In Canada, Presbyterianism began by consolidating her ranks, and polyglott Methodism has at last become one in the whole Dominion. And now here in Japan we have an opportunity to teach the whole world a lesson of lofty faith working by a unifying love, that shall not only save Japan Christianity from an undeserved burden, but help to lift our home churches to a higher unitedness.

Outsiders imagine that with all this diversity there are still wars and fightings amongst us, that we spend our strength in mutual denunciation, whereas, as you are all aware, the great guns of controversy have long been silent every-

where; we have settled down to think and let think and have long ago found out that we are one in the most essential points and differ only in non-essentials. In Christian countries where the field is large, there is ample room for great diversity to live in harmony. More than anywhere else is this spirit of oneness evident in the mission field, and above every other field in the wide world, pre-eminently so in Japan. Our whole history is one of mutual sympathy and growing love, by which our efforts blend in laying the strong unseen foundation of the church of a new nation. It is wonderful how soon the atmosphere of the mission work in Japan modifies old prejudices and widens one's sympathies; in face of this stupendous national problem our little "isms" die. People who come here still capable of growth soon wonderfully change. There is for instance Bro. — who came to this country about the same time that I did, fresh from the spheres in which we moved. Whenever his keen eye and emphatic nose appeared, he always seemed to me to be a perfect incarnation of the Synod of Dort, and all my Armenian quilts stood porcupine-like on end ready for a fray. Not a word was spoken, only once we approached very near the border land, when his lips suggested knife blades. But that soon passed away, eyes and nose and lips and the whole bearing of the man spoke forth another spirit, perhaps there is some difference in the eyes with which I see, but he is a totally different man to me; I could now for years embrace him as a brother beloved; and I believe that he and I could travel through the length and breadth of this land evangelizing, as did Paul and Barnabas, and then turn round and do it again, without quarrelling over it as did those dear old saints one unfortunately cantankerous day. What we have to do for Japan is to Evangelize it, win it for Christ, and I for one care not a rush what church polity is chosen, if only the church be true to her living head, and preserve the soul of charity, the inspiration of loving faith. Ecclesiastical form, philosophical statement of doctrine, etc., differ with every race. Whatever the future church of Japan may be, its Christianity will be a Christianity in Japanese mould, and any effort of ours to put the stamp of a hundred "isms" upon it, would be childish and futile. Japan Christianity may show a different type from that of any other country, and may be none the worse for it, but only add a new richness to the trophies of Him upon whose head are many crowns. But an unselfish effort on our part to win Japan for Christ speedily on higher lines than local "isms" will do much to hasten on that day of God when we shall all see eye to eye. Our starting point must be an absorbing purpose aiming at the complete evangelization of Japan, looking at it from the standpoint of "Japan for Christ," and not for our denomination. If we work for this great aim so far as possible on the lines of our denominationalism, so far as they can serve as a means to an end, well and good, but so soon as we reverse the thing, and work for the glory of our little branch, so soon do we prove recreant to our higher commission. Let us look upon our commission from each of our boards as sub-commissions simply of that proclaimed by our common King, and join hands in winning Japan for God, and our home churches will haste to applaud while angels and men will rejoice again in "Glory to God in the highest peace on Earth, goodwill to men."

IV.—BUT HOW IS TO BE DONE?

I will simply lay down three fundamental lines of work, a trinity of first principles which each individual mission and missionary may apply to the actual circumstances of the case, and carry out as in found best and most practicable, and then will give my plans.

I.—First of all let us remember our responsibility as the apostles of this land, we are ensamples to the incipient Christianity of Japan. Our spiritual and moral life will set bounds to the endeavors of the native church. They will rise no higher than we show them how. Let us then give them the high-water mark of Christ and his first apostles. Let our teaching be as direct and as pure.

II. The second axiomatic principle I would lay down is to aim at organic consolidation within all possible bounds. Our Episcopal friends have acted together and present themselves as one church assisted by several societies. Presbyterians are leading the way amongst the rest of churches; the American Presbyterians, the Scotch Presbyterians, and the Reformed Church of America have wrought together for sometime and now aim at a consolidation of the native church. I do not see why all churches of Presbyterian theology and of nearly the same polity should not unite in one. Why should not the Reformed Church of the United States (Ger.) also form into line? The Congregationalists are as much one I presume as elsewhere, and now we Methodists are looking forward to a closer union, which I hope will culminate in uniting all who are Arminian in doctrine and who can agree to a common polity. And my opinion is that we need not break our bones over the polity of the churches; for the future Japanese Church will by and by put that into shape to suit themselves, perhaps better than we can. And why should not the whole of the Baptists range themselves under one native organization? That would give the hand its five fingers, and would not be too many denominations in a land of 37 millions of people, and the work would be better done than by any single church organization which would consist of heterogeneous and unassimilated elements. If the future church in Japan wished to carry on the work of union further, they could easily do so when the proper time comes, but in the mean time that is as far as it would be wise for us to go. Under one of these five heads every Christian in Japan should enrol himself. Around these five points should gather the sympathies of the Christian world, and into this five fingered hand would come a power and inspiration from God. But you say the churches at home will have no sympathy with that general kind of work, they want something that they can call their own. I believe if the thing were properly represented to the churches at home, they would see the reasonableness of it, the immense saving it would make of men and means, and the immense impulse it would give to the work of God, and every large denomination at least would not only bid the movement God-speed but their sympathy and their help would be manifold.

III.—The third fundamental principle I would lay down is to aim at making our churches speedily self-supporting, and as they become self-supporting, self-controlling, and eventually independent. Let it be distinctly understood that we look upon ourselves as necessarily a proportionately diminishing factor, while our native brethren become an increasing factor, that as they increase we decrease, until we vanish from the field altogether. And this should not be looked at as a something undesirable, to be put off as long as possible, but as an event to be devoutly desired. To this end we should put on Japanese shoulders every responsibility that they become capable of bearing. In my experience I find that as our young men are trusted they show themselves worthy of trust. The more we develop their self-respect, the more they appreciate our presence and deprecate the speedy withdrawal of our counsel and help. We should not look upon the ambition of the native church in this respect with suspicion, should rather stimulate it, but also render it safe by conditioning perfect independence on perfect self-support.

Thus far you see I have proposed no radical, no impossible change. The latter principle must take time for its culmination, the second cannot be consummated in a day, but if we aim at it honestly, its benefits will at once appear; the first is of course always open to us. None of these proposals need affect the relation of the various home churches to each other or to the work in Japan, they refer merely to the manner in which their agents carry on their work in the mission field, and yet in a short time these principles would work a revolution. And now that I come to some more definite proposals, I wish to say first of all that these will come as no disturbing element in the present mode of opera-

tions, nor necessarily entail a very heavy extra outlay on the part of home boards. I would have all schools carried on as now or more efficiently if possible, and new ones established. I would have each united denomination maintain its own divinity hall, and retain in the pastoral work as a sort of conseller and guide, a selection of our most experienced men to aid the native pastors in organizing and consolidating their several churches. In fact, the whole machinery should be kept running pretty much as now, only preparing to garner in the sheaves by the thousands, and to branch out indefinitely.

And now for my principles of advance. In the first place I would have every church set apart as many capable men as could be spared from watching by the staff, to the work of evangelists. Let those evangelists form one body apostolic for Japan, dropping "isms" and human dogmatisms; let them take the New Testament in hand, and go through and through this land evangelizing, with nothing to do but to preach the gospel. Let the ingathering of converts be left to the churches under native pastors. The native pastors will have all they can possibly do with ingathering, and very few can be spared for this work. The evangelists for more reasons than I can now stop to enumerate must for a time be foreigners. How would it work, if three or four of us, representatives of different denominations, should start say in April and visit every church of every denomination between here and Kioto or even on to Nagasaki, leaving the churches to gather the spoils? Can you conceive of any but the most blessed results? I propose that the thing be started at once informally and tested. But to carry out the idea thoroughly we must appeal to the home churches for one hundred evangelists immediately. Young men and young ladies. It is doubtless wise in the inception of a work in a field like this to send out middle aged or elderly men whose experience would keep them from hasty mistakes. But for the army of attack and advance let it be once for all understood that only *young* men of more than ordinary ability can so learn this language as to become really efficient preachers and evangelists. And I would have these evangelists come from any and every evangelical church that could produce suitable men and would send them and keep them in the sinews of war. We want no ranting swashbucklers of boasted non-denominational freedom, a class of people who generally turn out to be the most sectarian of all sects—we want no men who would contract the whole mind of God into some pet doctrine or who consider the Kingdom of Heaven to consist in some little hobby that they ride to death. We want men loyal to their church, whom their brethren can endorse and trust, men picked from the best and most promising graduates of colleges, who are entering upon or have had a short experience in the work of the ministry. I would have them come out unmarried and on trial for say from three to five years, for not every clever man can be a successful evangelist in Japan. Those who proved unsuccessful in learning the language might find work in some other department more congenial or more suitable to their genius, or they could return home and begin life there while still young, with no opportunity lost and with the advantage of having seen the world.

And now for the trial and training of these men and women, I would have a mission institute here on the soil, a school of the prophets under the control of one or more of the oldest and wisest missionaries in the field. This institute would aim at giving the new comer thorough and systematic instruction and drill in mission tactics and above all in the Japanese language. I am sure you will all say amen, when I affirm that years and years of wasted lives have been sacrificed to the lack of system, to the unguided floundering of new comers in efforts to acquire this language, and I have no doubt that some absolute failures might have been avoided by judicious training. With the advantage of such a training school any young man of push ought to preach with ease inside of two years, and as soon as possible he should go out in connection with some older evangelist to learn further by practice,

and get into full work as soon as possible. Then take a furlough, bring back a wife and settle down for a second term of work; by the end of which time he might perhaps be no longer needed in Japan. Each evangelist would be amenable to his own denomination as to moral character; his work would be fixed by a council of the evangelistic force, assisted by representatives of the pastorate, or by some other arrangement. But where would you get your 100 evangelists? You say, Well, I reply, we could muster a good beginning of them now in Japan. We could then ask the boards to send out a few more. I expect two or more from our church before a great while and with a little arousement every society might do a little more. Then ask some wealthy men to send out one each at their own expense; arouse powerful congregations to send out one each as a separate contribution. Ask the churches of a village to unite in sending and supporting a man. Ask the students of colleges to send a picked man. And instead of a hundred we should have before long to exclaim as Macbeth to Macduff, "hold 'tis enough." With this army how long will it take to Christianize the masses? A hundred men good and true, who could pour out of their soul's fire upon the people, who feared nothing but sin, would soon move the nation.

That brings us partially out of our old groove, but wrenches no staple or bolt in the whole machinery as now existing. I now rise a step higher, where denominational lines vanish, and propose a something in which every evangelical church may have a brick and be proud of it. We want to appeal to the intellectual activity of the land. In all the world a new phase of apologetical struggle is going on, and above all is this true of such a place as Japan, where Christianity is on its trial with no prejudice in its favour, where old philosophies have moulded a ripened phase of civilization, where western materialistic infidelity has the start of western religious thought, where the university is absolutely agnostic, where the learned believe in Spencer & Co. as we believe in Christ and his apostles, where out into the tiniest hamlet has penetrated the scientific enquiries and the scientific doubts of the day. We must go through a phase of apologetics in Japan. But it is not necessary that each church should expend her energies in such a work as this. It can be done a thousand fold more effectually by concentration in an institute that could be used for other purposes as well. I propose therefore that we have one central Apologetical Institute or Lectureship of Christian Philosophy, which should be housed in an imposing building, of solid construction, containing a hall capable of seating from 1,000 to 5,000 people, and a library of choice apologetic and other literature in English, German, Chinese and Japanese. The soul of this institute should be some one man or two men upon whom could fall the mantle of the confidence of the whole church, and around whom the churches could all gather at times for a great demonstration; a course of lectures, similar to that about to be held in the Meiji Kuaido under the auspices of the Evangelical Alliance, could be an annual fact, and celebrated men of power could occasionally be invited from abroad to make a still larger impression by such efforts as have moved the west. The man in charge should be an outlook upon the intellectual ebb and flow of the land, to meet issues as they arise by a perennial use of pen and platform. In the same institution there should be a printing and publishing establishment, with a magazine of apologetical and exegetical literature, and a Christian newspaper of general news. I would not like to say a word against the useful little publications now issued by our native brethren but they are child's play in comparison with what they ought to be, in face of this national problem. We should have about \$100,000 to do this thing properly. And where will you get the money? "Ask and it shall be given." I believe the Tract and Bible societies would gladly take over the printing and publishing part and save thousands of dollars now annually spent in giving printing houses great profits, and the rest would be a bagatelle to some of our men at home in England or America if they

only became interested in the question. Two years of work of these evangelistic forces, and of this apologetic cannonade would arouse an element that must be caught and trained and moulded so as to conserve the whole into a permanent success. And that leads me to the last but not least item in my programme.

For this purpose we must have a national Christian University, which shall not only offer better advantages than the Imperial University of Tokio, but vie with the best universities in our home lands. This university would be fed by all the Christian schools in the country, not of course to the exclusion of others, and teach the whole range of science and philosophy; sending back theological students to their own divinity halls. The instruction should be through the English language, which would become the classic tongue as Latin to the old universities of Europe. Chinese and Japanese literature should be cultivated; the former to raise up an army of attack on China, the latter of course for their own country's sake. There should be at least 12 or 15 foreign professors, not missionaries if you please, but thoroughly equipped professors, such as would grace any university in the world. Supported not on the precarious salary of a missionary, nor with the fancy prices and uncertain tenure of employees in the Government schools, but with the prospect of a life's successful career and such a salary as would enable them after an ordinary working life to settle down at a respectable distance from poverty's reach. A something that will stimulate to highest endeavour a selection of the best talent that can be obtained, consecrated and elevated by the love of Christ and the love of man. The only stipulation I would make with regard to the professors would be, besides a thorough fitness for the position and enthusiasm in teaching, a spotless moral character and a loyalty to the gospel of Christ. The object of the institution would be, not to teach Christianity but to impart a thoroughly sound education under Christian influences, and from a Christian stand-point. Thus fitting men to be teachers, professors, lawyers, doctors, statesmen, and above all Christian gentlemen. For this purpose I would ask say in round numbers \$1,000,000 to start the institution with grounds, buildings, appliances, residences, and the expenses of importation of the foreign faculties. And then another \$1,000,000 as an endowment, on the proceeds of which the strength of the institution would be kept up, and be beyond the possibility of collapse from a lack of interest in gathering annual funds or other contingencies. A million dollars in Japanese Government bonds,—as safe as any investment under the sun—would yield from \$70,000 to \$80,000 annually. That with economy would keep a good institution efficient, and then any additional endowment, for special professorial chairs would add to that efficiency.

But where's the money? you say. In the treasury of the Lord, entrusted to Christian men, I reply. I need not give reasons why the Christian world ought to give this university to Japan, sufficient surely for the Christian Church and for Christian men, that it is needed in Japan to carry out the Saviour's command to disciple this nation. We are debtors to Japan in the same sense that Paul was a debtor to Rome, to Greeks and barbarians. And above that we as Christians are debtors to Japan, owing to this people a something that shall counteract the bane of prolific infidelity, of rampant vice, of oppressive treaty provisions. In a word we owe it to Japan to undo all the evil that Western nations have done her, for Japan has never done us any harm. But you say the civilization imported to Japan would more than repay all the evils we have done. I am not so sure about that, and I am sure of the contrary unless the Christian Church import the counteracting moral and spiritual and intellectual correctives. Without these the present rise of Japan will be a rocket flash for a moment and then the good will go out in darkness. Tell me do we not owe it to Japan to do our work thoroughly and on a large scale?

I believe it would be easy to raise \$2,000,000

for a University in Japan if we unitedly ask for it and give our reasons. Be certain of one thing: if we ask for small things, small things will be given, if we ask large things, we may expect some royal giving. "Open thy mouth wide and I will fill it" says He in whose hand lie the hearts and the gold of Christian lands. "According to your faith it shall be done unto you." Only a little while ago a Christian man gave \$1,000,000 to a missionary society. You read constantly of men giving by the hundreds of thousands to local institutions, and now let us but bring before the Christian world a plan that will commend itself to their judgment, while it arouses their heart's sympathy, and every cent that is needed will be forth-coming. And they may as well begin at once to become familiar with giving by the million, for when the time is ripe they must give by the tens of millions. Old England alone when awakened from her guilty blindness towards the iniquity of the opium traffic, must disgorge those unrighteous scores of millions gained by a national wrong, to carry a commensurate Evangel to China, or if there is a just God in heaven her national sin will be punished by a national calamity; better pay back the national debt with treasure and with love than with the other alternatives, with treasure and with blood.

But to return to Japan, an institution such as I speak of would be sure to obtain special favour from the present Government of Japan, and wealthy Japanese would soon vie with each other in enlarging its endowment, in adding buildings and professorships, and foreigners living in a free and open Japan would hail an institution where their sons could be thoroughly educated without sending them home, and would also aid in its support.

And now you have my plans. A central university as a permanent fountain of pure intellectual light, which shall be national in its scope and a credit to the Christian world. A well equipped institute of apologetics, armed with the press and the platform, to meet the immediate exigencies of the times. A force of one hundred or more evangelists who shall have nothing to do but to preach as in apostolic days, (and what are one hundred evangelists to 37,000,000 of people?) and then thoroughly organized native churches working in harmony to gather in the fruits and build for all time. And all this without a revolution, conserving every advantage thus far gained, obviating difficulties looming up in the near future, adding new elements of operations which will speedily make this conquest of love complete, and enable us to beat to arms for China and Corea, which by that time will be ripe for larger effort.

But how is it to be brought about for I am of a practical bent of mind, and I have no idea of concocting a pleasant scheme and then letting it lie to mould. Let us have action. If these plans should be modified, let us modify them. I have no hard and fast pet scheme to work out; let us unite our thoughts and experience upon it. And then let us—I mean the whole mission body in Japan or as many as can do so—present it to the Christian world, asking each board to do its best for the work now in hand, not asking them us such to pay for the larger efforts, but leave these to their own merits, to sink or swim as they recommend themselves to the judgment of individual men and churches.

Brethren, I trust you will believe me, when I assure you that what I am now about to say does not flow from an egotistic confidence in my powers of persuasion or any other personal advantage, but from my confidence in the influence of a united appeal from the Church of Christ in Japan; from my faith in these plans as being well adjusted to the time and the demand of the land and the people; from my faith in the Christianity of our home churches, and above all from my faith in our Triune God, and his royal commission. I believe, if you were to give me (or any man amongst us with enthusiasm for the work) the united indorsement of the mission body in Japan, a letter from each individual mission to its home board, and with the consent of my home society, let me loose on the Christian west, I believe I should be

back inside of two years with the whole of their part an accomplished fact, leaving it with wiser heads, to carry out the minutiae to perfectness. And then inside of ten years you could move on to China, while I would start for India,—and our Japanese friends would fall heirs to the institutions here.

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures."

CORRESPONDENCE.

(Our readers must distinctly understand that we are in no sense responsible for the sentiments or opinions of our Correspondents, for the accuracy of their assertions, or for the deductions they may choose to draw therefrom.)

THE KIYODO UNYU KWAISHA.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—I am directed by the Directors of this Company to call your attention to the article in your yesterday's issue, said to be a reproduction from the *Fiyu Shimbun*, in which article it is asserted that at the General Meeting of this Company, "Mr. Komuro proposed that the balance be carried forward to next year's account, and that no dividend be declared at present, a proposal which caused a serious discussion."

This is entirely contradictory to the fact. Mr. Komuro did declare a dividend of 9 per cent. per annum, and not a single objection was raised.

Further, in looking over the *Fiyu Shimbun*, we find an article on the General Meeting in its issue of last Wednesday, stating, however, that a dividend of 9 per cent. was declared, &c., &c. But we find nothing like your alleged translation.

Please rectify, therefore, the above mentioned error and oblige.

Your obedient Servant,

T. UYENO, Foreign Secretary.

Tokyo, February 1st, 1884.

[We regret that the above error should have occurred. We can scarcely call it an error of translation, as it appears that the translator did not have the *Fiyu Shimbun* before him when he wrote. The main facts of our correspondent's letter have already been published in our Weekly issue. Elsewhere will be found a translation of what really appeared in the *Fiyu Shimbun*.—Ed. J.M.]

THE ALLEGED VENALITY OF THE PRESS.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—The character which English journalism is gradually receiving at the hands of its representatives in Japan must be regarded with considerable astonishment by the Japanese. Against the *Japan Mail* charges of venal motives have been, and are still, persistently urged. The *Japan Gazette* is now included in the same denunciation. The Minister for Foreign Affairs is said to "have it in his left hand," and the journal is described as "effusively and gushingly complimentary to its profitable patron." Men are not infallible. You and your contemporary may have fallen from the pedestal of independence, though I think you may rest assured that the public acquits you of any such descent. It would, indeed, be a sorry business that two English journals out of three should hold their pens at the bidding of a dollar. But let that pass. The point I desire to make is that even such a dual lapse might still be considered exceptional. It would not seriously affect the reputation which English journalism has deservedly acquired.

Recently, however, Japan received a visit from Mr. Henry W. Lucy, political editor of the London *Daily News*. Readers of the London Press at the time when this gentleman's novel "Gideon Fleyce," was published, will remember the remarkably high terms in which his abilities were spoken of by the leading papers. Both as an experienced journalist and as a recognised master of humour, encomiums were lavished upon him. Even men in the opposite political camp did not withhold their meed of praise. Well, Sir, this writer, leaving London during the Parliamentary recess last autumn, made his way to Japan, and, as special correspondent of the *Daily News*, called on several of the Japanese Ministers. He was, doubtless, hospitably received. Japanese hospitality is well known and would unquestionably have been extended to a gentleman of Mr. Lucy's reputation. The result of the interview with the Minister for Foreign Affairs was telegraphed to the *Daily News*. There was, indeed, nothing novel to be related. What Mr. Lucy had to tell, though not previously told by a London journal, was familiar to every one in Japan, namely, that the Japanese Government is most anxious to open the whole country to foreign intercourse. But no sooner did the telegram appear than its sender, also, was charged with venal motives by the same traducer, though in the case of the political editor of the *Daily News*, "a handsome gold-lacquered box with a few etceteras," and a little hospitality, were the limits of the consideration he was charged with having received. So far as he is concerned, he will not be a whit the worse of the accusation. But what a pretty character English writers are receiving! Are they all venal? Can nobody say a word that seems to tell directly or indirectly in Japan's favour, without being pointed at as a receiver of Japanese bounty? If Englishmen are what the *Japan Herald* represents them, and if our boasted liberty of the press has only been won that it may be carried into the market for commodities, the sooner we abandon our lofty pretensions the better.

But as there are slums in the wealthiest and most prosperous city, so, even among a respectable community like that of Yokohama, there may occasionally exist men so depraved and resourceless, that fate condemns them to live by the exercise of qualities which in sterner societies used to be punished by the whip or the stocks. If calumny and detraction flourish here, it is not because the soil is specially congenial to their growth, but because, like the slums, their very offensiveness procures for them a certain immunity.

I am, Sir,

Your obedient Servant,

Q.

Tokio, January 31, 1884.

"CONSISTENCY'S A JEWEL."

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—Being much interested in the prospects of this country's foreign intercourse, I am a tolerably constant reader of the various articles and notes referring to that subject published by the local foreign press.

In the columns of the *Japan Gazette* of May 13th, 1882, there appeared an article headed "Pending Questions." The writer took for his theme an article of your own under the same caption, quoting from it the following statement:—

Japan, we confidently believe, is willing and anxious to remove all restrictions upon trade, travel, and residence in the interior, provided only that we, on our side, consent to be subject to her laws while availing ourselves of the privileges thus afforded.

Referring to this your contemporary wrote thus:—

Now the *Japan Mail* is instructed to say, that if any person, whatever his position or his social status may be, in other and plainer words, any cheat or ruffian, chooses to submit to Japanese law, he may go where the educated and respectable foreigner under the control of his own law is

strictly inhibited. *Foreign governments will no doubt recognise, as all thoughtful men must recognise, the danger of the acceptance of this latest proposition; for in all probability the lawless, dishonest, and immoral conduct of the few availing themselves of the privilege of travel in the interior would be highly prejudicial, if not entirely fatal, to the extension of our mutual intercourse upon a solid foundation of confidence and experience.*

The italics here and in following quotations, are my own. Passing on now to January 19th, 1884, I find, in the same journal, an article from which I take the following:—

In well informed circles in Tokio the impression gains ground that on the arrival of Mr. Plunkett the tariff question, which was virtually decided some time ago, will be finally settled; and certain other conditions of the treaty will be modified in the manner experience shows to be desirable. Upon the conclusion of these negotiations, the government will announce that the whole of Japan is thrown open to foreign travel, residence and trade; but every person availing himself of that privilege, whatever his nationality, will be subjected to the operation of Japanese civil and criminal jurisdiction.

A proclamation to this effect would at this moment be regarded with extreme astonishment; but foreign residents may consider its publication as imminent. Japan will follow a dignified course in doing this; and there is little doubt that all the treaty powers without exception would be quite willing to join in a convention agreeing to recognise this measure, and to enforce execution of the decrees of Japanese courts against the property of foreign defendants in the settlements.

We congratulate H.E. the minister for foreign affairs upon being the author of a measure which all must wonder was not thought of some few years ago.

Once more, Sir, permit me to refer you to the columns of the *Japan Gazette* of January 26th, 1884. You will there read the following:—

If foreign governments have the real interests of Japan at heart they will persevere in the course they have heretofore pursued, and decline at present to submit their people to Japanese jurisdiction in whatever part of the empire they may be. Japan is weary of asking for the recognition of her jurisdiction; and the only dignified course left her is to open the country to all who choose to enter it and submit to native jurisdiction. Of the benefit to accrue to Japan little need be said. The people that will avail of the "privilege" we have several times endeavoured, with the best intentions, to describe faithfully and accurately; Japan will herself rue the day when she substitutes for a modified form of travel and trade under a strict passport system, the opening of the interior to all persons, conditional only upon a real or nominal submission to her laws.

I think you will agree with me, Sir, that the unfortunate journalist who penned the above has been obliged to take the "sharp curve" once too often. I could understand his changing his opinion between May, 1882, and January, 1884. A man is not disgraced by changing his opinion. Sometimes, on the contrary, he earns credit and respect by the performance. Therefore, when your contemporary declared, in the spring of 1882, that "foreign governments, as all thoughtful men, must recognize the danger of accepting the proposition" to open the country conditionally, and that such a measure "would be highly prejudicial, if not entirely fatal, to the extension of our mutual intercourse;" it was still open to him to veer round and declare, in the beginning of 1884, that doubtless "all the treaty powers without exception would be quite willing to join in a Convention agreeing to recognise this measure," and that he "congratulated the Minister for Foreign Affairs upon being the author of it." Having regard to the fact that he had himself discussed and severely condemned the same measure when suggested by you, in 1882, it was certainly a little rash to express astonishment, in 1884, that it had not been thought of some few years sooner. But that is a mere incident. Few people, especially if they are journalists, like to make a public retraction. Your contemporary's attempt to put the past out of sight altogether when taking his new departure, was a pardonable weakness. But what can have happened him between the 19th and 26th of January, that on the latter date, he should turn himself inside out once more, and declare that, "if foreign Governments have the real

interests of Japan at heart, they will decline, at present, to submit their people to Japanese jurisdiction anywhere," and that "Japan will herself rue the day" when she opens the country conditionally?

Finally, Sir, let me enquire whether "the only dignified course left for Japan," is one which she would "herself rue," and which "would be highly prejudicial, if not entirely fatal, to the extension of our mutual intercourse upon a solid foundation of confidence and experience." Her "only dignified course," observe.

Your obedient Servant,

QUERY.

Tokio, January 29th, 1884.

AN ORNITHOLOGICAL MISNOMER.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—In your paper this morning I notice you call the *uguisu* "throistle." This is a mistake; the *uguisu* (*Cettia cantans* and/or *cantillans*, for we are not yet certain whether there are one or two species) are warblers, and allied to the nightingales, not to the thrushes.—Yours, &c.,

C.M.Z.S.

Yokohama, February 5th, 1884.

[We are much obliged to our correspondent for this information.—ED. J.M.]

REVIEW.

Indian Idylls: from the Sanskrit of the Mahabharata. By EDWIN ARNOLD, author of *The Light of Asia*. London: Trübner & Co. 1883.

Edwin Arnold's latest production "Indian Idylls" is quite on a par with his former works. The "Light of Asia" is, according to Oriental critics, a most masterly reproduction of ancient Sanskrit though in the purest English form. Edwin Arnold has the rare gift of reproducing all the luxuriance and grace of the Indian tongue in the straightforward terseness of the English, uniting in a strange harmony the entirely different genius of two languages. "In all of his poems," says the *Statesman*, "we meet with that rich luxuriosness of imagination, which is verdant, glowing, many-coloured, and has a strong scent about it, like an Indian landscape after heavy rain—the same melody of verse, chastened by good taste, and couched in pure English." The unkindest of Mr. Arnold's critics have to acknowledge that his verse has a most pleasant ring to English ears; "Mr. Arnold's mastery of a smooth Tennysonian kind of blank verse," says one of his severest critics, "avoiding the Laureate's least commendable mannerisms, if never reaching even his average music, and only occasionally lapsing into mannerisms, is amply sufficient to supply a smooth and pleasant medium of communication." And again, "Mr. Arnold's verse is prose which borrows in a manner pleasant enough in result, and by no means unartful, the more obvious and seductive attractions of verse without forfeiting its own capacity of faithful rendering."

A full half of the "Indian Idylls" is taken up by the well-known and often translated story of the gambler Nala and his faithful wife Damayanti. Mr. Arnold could have perhaps been wiser in his choice of subject. Almost the whole of the bulky Mahabharata is virgin ground to the English reader, and it seems rather a pity that the "Indian Idylls" are so largely taken up with the one part of the Mahabharata which was already so well-known in translations. Still, Mr. Arnold's graceful manner of handling his theme goes far towards reconciling one with the old tale under a new guise.

Critics are undecided as to which of the Idylls the palm should be awarded. "The Birth of Death" is a most exquisite poem,—the legend of Mrityu, the daughter of the thought of Brahma—as was

Minerva of Jupiter—whom the god created to bring death into the world, and whose gentle nature shrank from the terrible duty imposed upon her. No other country can boast a myth in which the two ideas of death the destroyer, and death the consoler, are so skilfully and gracefully blended. The first of the Idylls is taken from the Mahabharata, line 16,616, and, with the exception of a few passages, has not been brought before English readers heretofore. "Savitri; or Love and Death," is its title; the song of that love which overreaches death itself. A Raja, long childless, receives from the gods a daughter. Savitri, "with lotus eyes, lovely of mould,"

And when swift years her blossomed youth made ripe,
Like to an image of dark gold she seemed,
Gleaming with waist so fine and breasts so deep,
And limbs so rounded.

Deep in the woods, a blind and banished King lived a hermit's life with his only son. This Prince was

Fair of form,
(Yayati was not fairer), sweet of looks,
(The Aswini not more gracious), gallant, kind,
Reverent, self-governed.

Savitri chooses him for her husband, despite the sinister fate which overhangs him, for he is to die within one year. When the fatal day came, Savitri followed him into the forests, and when death carried off his soul she pursued the "silent presence," beseeching it to restore her loved one. Death, to appease her, promised that her husband's father should regain his sight, his throne, his children; but at last her gentle and persevering opportunity forces the black shadow itself to smile, and yield back her husband's soul. It is the Indian version of Orpheus and Eurydice.

The "Enchanted Lake" is an old friend, and revels in luxuriant description of scenery. Take, for instance, the picture of Indian jungle:—

A leafy depth, where never foot was heard
Of man, but shy deer roamed and rough bears rustled;
With tall trees crowded, in whose crown the bees
Swarmed buzzing, and strange birds bulleted their nests.
Through this green darkness wedding, Yudhisthir
Passed to the pool, and marked its silver face
Shine in the light, rimmed round with golden cups
Of lotus blossoms.

The "Great Journey" and the "Entry into Heaven" are full of power. The "Night of Slaughter" is a weird story. Three chiefs, beaten by their enemies in open battle, flee at night into a wild forest. Desperate, bleeding from many wounds, they lie down for a space, but one of them

While he lay

Chin uppermost, arm-pillowed, with fierce eyes
Roving the wood and seeing sightlessly,
Chanced to see in a fig-tree's
Shadows a thousand crows perched;
Some nested, some on branchlets, deep asleep,
Heads under wings, all fearless
When lo! there fell out of the velvet night,
Silent and terrible, an eagle-owl,
With wide, soft, deadly, dusky wings, and eyes
Flame coloured, hooting but low
The fury smothering in its throat, then fell
With murderous beak and claws upon those crows,
Rending the wings from this, the legs from that,
From some the head The great owl
Hooted for joy of vengeance, and again
Spread the wide, dusky, deadly wings.

Springing from his couch, the silent watcher wakes his comrades, and retrieves their defeat by a night-attack upon their enemies. The "Enchanted Lake," "Great Journey," and "Entry into Heaven" are three tales which deal with the heroic constancy and justice of Yudisthir, the "Long-armed King." In the final legend, he seeks his beloved ones in the abode of the blest; but they have, it appears, committed sins which doom them to the hideous hells of Hindû mythology. He insists on seeking for his own, and is permitted to visit the lowest abysses. Their horrors for a moment shake his courageous heart, but, discovering his loved ones in torment, he turns to the attendant angel with the words—

Go to those thou servest.

Tell them I come not hither. Say I stand
Here in the throat of hell, and here will bide—
Nay, if I perish—while my well-beloved
Win ease and peace by any pains of mine.

Struck with his deathless courage and heroic love, the Hindû deities allow him to return to the upper earth with all his kindred.

TRANSLATIONS FROM NATIVE JOURNALS.

ENCOURAGEMENT OF NAVIGATION.

(Translated from the *Fiji Shimpō*.)

Learned men aim at the development and progress of social order, and to attain this great end it is above all things necessary to encourage the facilities of transport. Hence the great importance of railway and ship construction. The countries of Europe and America are covered with a perfect network of railways, and possess immense mercantile flotillas. Starting from Dover in the morning, one may reach Paris before nightfall; and one hardly lands at San Francisco before New York is in sight. These and other marvels are the direct achievements of civilization. Europeans and Americans do not, then, without good reason boast of their national progress.

But the construction of railways is not our present theme; we would rather call attention to the question of navigation. Historiographers tell us that nations without a thorough appreciation of the importance of navigation are to be regarded as uncivilized; whereas those countries who protect and encourage the rigorous development of navigation are conspicuous for national progress. This is undoubtedly correct. Rome of ancient times enjoyed remarkable prosperity, wealth, and power, solely because her people thoroughly understood the power of navigation, and carried her trade and commerce to the confines of India and Persia. Unfortunately for the greatness of Rome, Goths, and Vandals invaded and over ran the country, destroying her magnificent edifices and laid waste the land. After that time, her maritime interests fell into decay, and India was finally left to the mercy of the English. When Holland was in the zenith of her prosperity she monopolized the commerce of the high seas, established colonies in America, and carried her Eastern trade to Japan. At one time Holland was the most powerful nation on the globe; but she quarrelled with Great Britain, her war-fleets were destroyed, and her great name gradually declined. At the present moment, England is Queen of the Ocean. While Holland has been losing fame and power, England has steadily been increasing like the morning sun rising above the horizon. We may therefore justly conclude that the prosperity of a nation depends upon the development and progress of her maritime interests.

Turning our gaze upon this, our own land, we are grieved to find navigation still in its infancy. In days gone by, no communication existed between this country and foreign states; our ships sailed along the littoral only, though now and then, once or twice in many years, they found their way to China and Korea. Navigation did not command the interest of the public. Christianity was forbidden under the Toyotomi and Tokugawa régimes, and, for more than two centuries, no one attempted a voyage to foreign lands. The navigator's sole compass was the islands along the coast, nor dared he sail out of sight of land. One might as well have gone a fishing in a forest as to have hoped for the development of navigation under such circumstances. Since the great defeat of the Tokugawa armies at Fushimi and Toba, the usurper's power has passed away, and the Imperial authority has been restored. On the other hand, our foreign intercourse has gained wider and greater dimensions, as ports have been opened for the interchange of commodities. The time of dreams and sleep has vanished, and the public has awakened to the importance of its marine interests.

In the 2nd year of Meiji (1869) the Government granted the people the power of owning vessels constructed in foreign style, and six years later (1875) it extended its protection to the Mitsu Bishi Company, who established regular communication between this country and Shanghai and Hongkong. In the 13th year of Meiji (1880) the Japanese

vessels that visited foreign countries numbered 680, with an aggregate tonnage of 683,660; showing an increase of 41 vessels and 49,604 tons over the returns of the preceding year. This was welcomed as the earnest of maritime progress. Yet there was one unpleasant feature, and that was, that the greater part of our foreign commerce was in the hands of foreign ship-owners. The amount of goods conveyed by foreign vessels to and from Japan reached, in 1880, the sum of 51,776,780 *yen*; while Japanese ships transported goods to the amount of only 11,639,689 *yen*. Supposing that foreigners realised 15 per cent. in the shape of freight and insurance fees, their profits would have reached 5,170,000 *yen*. This was owing to the still embryonic condition of our maritime interests, and this fact cannot too forcibly impress itself on our minds.

The dangers attending navigation in early times undoubtedly obstructed its rapid development. Man desires first of all the safety of his person and property, and so it was not surprising that, while dangers still beset its path, navigation made no advancement. It was, therefore, essential to the progress of civilization that these dangers should speedily be done away with. One of the principal dangers lurked in the flimsy, unsubstantial nature of Japanese ships. Look, for instance, at the perils of going to sea in junks. On stormy days the passengers may be heard screaming with fright and invoking divine assistance by repeating again and again the mystic words *Namu Amida Butsu*. The voyage from Yokohama to Kiushiu formerly took a whole month, whereas it now takes but a week. Only a few years ago, when one started on a trip to Tokiyo, a crowd of weeping relatives paid adieu to the traveller, hardly daring to hope for his safe return. The perils of navigation were constantly before the eyes of the public. Even at present, the number of junks far exceeds the number of vessels constructed in foreign style; indeed, the latter seem to be mere auxiliaries of the former. This is an almost hopeless state of affairs. The following tables compiled from the report of the Agricultural and Commercial Department for the 13th year of Meiji, give a correct idea of the situation:—

VESSELS OF FOREIGN FORM OF CONSTRUCTION.

STEAMERS AND SAILING SHIPS ABOVE 1,000 TONS.

1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880.

STEAMERS.

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never make satisfactory progress. To attain the wished-for end, the construction of junks should be prohibited.

There are, however, three objections which may be raised against such a procedure: (1) the public will be seriously inconvenienced for a time; (2) the substitution of foreign built vessels for junks will entail heavy expenditures, and interfere with wholesale shipbuilding; (3) foreign-built vessels themselves are not absolutely safe. As to the first, the further benefit of the public by means of foreign-built vessels far out-balances any momentary inconvenience. Such a complaint is based on merely superficial data. Great success can only be achieved by great ventures. Whatever obstructs the path of national progress should at once be done away with. When the feudal system was abolished and prefectures established in its stead, the people were inconvenienced for a time. But just as all traces of a barbaric age must give way before the onward march of civilization, feudalism had to disappear. Since those times progress has gone on with lightning rapidity. The prohibition of the construction of junks will be more than out-weighed by the rapid development of maritime industry. With regard to the second objection, it is almost as absurd as entertaining a fear that the heavens are on the point of falling down upon us. It is undeniably true that the substitution of foreign-built vessels for native craft will entail heavy expenses, and only the rich will be able to put this plan into execution. But there need be no apprehension on this score. If we adopt the joint-stock scheme, as do, for instance, the banks and insurance companies, in which the combined capital of many individuals is invested, it will not be difficult to build as many ships as we need. And we can only repeat that our maritime industry will be increased in exact proportion to the number of our ships. As to the third objection, the statement that European vessels are unsafe and that the percentage of shipwrecks among them is larger than among native craft, betrays lamentable ignorance of the true state of the matter. In 1879, junks were wrecked to the number of 375; or 5 per cent. of the total number 19,285. In 1880, 70 ships built in foreign style were wrecked, or one out of every nine, the whole number being 619. At first sight, the calculation appear to confirm the objection raised, but a very little examination will prove the fallacy of this conclusion. In the first place, Japanese shipbuilders have little or no experience in the construction of European vessels, and are inclined to be careless; and so many of the ships built in this country are really weaker than junks, a fact largely due to a mistaken economy. In the second place, ships go on long voyages and experience all sorts of weather, whereas the junks only put to sea on calm days and sail close to the coast. Hence the difference in the percentage of wrecks. Finally, the large number of wrecks among ships is not due to the ships themselves, but to the want of skill displayed in the construction. Were these carefully built and ably officered, there would be little or no danger of shipwreck. The very fact that junks cannot put to sea in threatening weather demonstrates their uselessness. So long as our navigation is thus impeded we cannot hope for its rapid development. True civilization aims at the conversion of all things to practical use, and that with the greatest possible promptitude.

TOKIO AS THE FUTURE TRADE CENTRE.

(Translated from the *Fiji Shimpō*)

As we have already argued, when the new quays are built in Tokiyo—the means for which undertaking are to be raised by public loans—foreign and native vessels will no longer experience the serious inconvenience attendant upon the landing of cargo and the shipment of passengers, to which they are now subject in the harbours of Yokohama

and Shinagawa. The steamers of the Pacific Mail Company, running between San Francisco, Japan and Hongkong, those of the Peninsular and Oriental Steamship Co., and the Compagnie des Messageries Maritimes, plying between Europe and the Far East, as well as the vessels of the Mitsu Bishi and the Union Steam Navigation Companies, will, in future, be enabled to discharge and take cargo along the new quays in Reigan-jima, Tsukiji, and Takanawa, where there is room for any number of ships. The advantages of such an arrangement will be thoroughly appreciated by both natives and foreigners, whether they be merchants, navigators, or tourists. Under these circumstances, Tokiyo will surely become the great centre of foreign and domestic trade. By the time the quays are completed, foreign and Japanese merchants will transfer their Capital to Tokiyo; though should our foreign relations still remain in their present highly imperfect condition, European and American merchants will perforce carry on their business in Tsukiji. This, as the inevitable consequence of an untoward fate, we must greatly deplore. What we most sincerely desire, is that foreigners shall have every opportunity to start business and open stores in all of the outports of Japan, enjoying the same privileges as do the Japanese. Exterritoriality, however, may once again frustrate so satisfactory an arrangement. Should foreigners still persist in refusing to acknowledge the sufficiency of Japanese jurisdiction, we cannot, for our part, tolerate in our capital such prejudiced and selfish guests. We should dislike their presence even in Yokohama, Kobe, and the other open ports. Although we are firmly persuaded that the Japanese people are second to none in the matter of hospitality and national etiquette, yet there are limits even to these virtues, and the Japanese cannot, without impatience, see the treaty ports overrun by unfriendly aliens. While we most earnestly desire that all foreigners may enjoy the same privileges of residence and trade as do the Japanese in the Metropolis, yet we must require them to do away with the ban of exterritoriality before availing themselves of the privileges. Internal communication is improving daily; what was proved to be inconvenient in former years has been done away with in late years, and additional advantages have been made for the convenience of the public; this year will similarly be an improvement on the last. The construction of railways is being pushed throughout the country, and the Nakasendo Railway that is to connect Tokiyo with Kiyoto has already been commenced. Public Loan Bonds have been issued to the amount of 5,000,000 yen, and these will undoubtedly be supplemented in time to come by a further issue of 15,000,000 yen. The Nakasendo Railway will shortly be *un fait accompli*, as will the line between Tokio and Awamori. Again, Kobe will be connected with Nagasaki by way of Shimonoseki, another line will run to Niigata; and so, all the treaty ports, cities and towns of any commercial importance will be linked together before many years pass by. Passengers will speedily recognize the advantages of land over marine communication, and merchandise requiring speedy conveyance will be sent by rail. No doubt need be entertained on this head. Yet foreigners stick to the treaty ports and refuse to avail themselves of the advantages of the railway outside of the treaty limits of ten *ri*. Are they, then, so well satisfied with the inconveniences of marine communication between the treaty ports? Fradul operations require, first of all, promptitude and despatch; and while others enjoy these advantages, foreigners will have to forego them. Do they, then, imagine that they will be able to compete with native merchants on such unequal terms? We doubt it very much. They themselves will be the first to recognize the drawbacks of such a position. Should they attempt to travel beyond treaty limits despite the regulations of the treaties, the Government would enact stringent railway regulations, and order strict examination of all

passengers passing beyond treaty limits. Weak if any one can imagine a more absurd situation! It is an utterly impossible condition of affairs, which could not be permanent. Nor is it, on the other hand, possible for the Japanese alone to enjoy the benefit of railway communication. Apart from all other considerations, it is perfectly impossible for railways and exterritoriality to stand side by side. And may we, in conclusion, most sincerely hope that, when Tokiyo shall have become the great centre of foreign and domestic trade, "foreign settlements" will be abolished, and foreigners themselves enjoy the same privileges of residence and trade as do the people of Japan.

SPRING MEETING OF THE UNION RACE CLUB.

The Spring Meeting of the Kiyodo Keiba Kwaisha (Union Race Club), to be held at Toyama, is fixed for Saturday, Sunday, and Monday, the 26th, 27th, and 28th April. The following is the Programme:—

FIRST DAY.—SATURDAY, 26th April.

- 1.—The CRITERION STAKES, value, Yen 500; for Subscription Griffins, 1st pony to receive Yen 400, 2nd Yen 70, 3rd Yen 30; weight as per scale; a compulsory Sweepstake of Yen 25 each. Five Furlongs.
- 2.—The YOKOHAMA STRANGERS' CUP, presented; for Japan Ponies that have never won a race; five ponies to enter or no race; weight as per scale; Subscription Ponies allowed 7lb.; Entrance, Yen 10. Five Furlongs.
- 3.—The DIPLOMATIC CUP, presented, value —; for Half-Bred Ponies that have never won a race; five ponies to enter or no race; weight as per scale; Entrance, Yen 10. Five Furlongs.
- 4.—The LOTTERY STAKES, value, Yen 200; for Subscription Ponies; weight as per scale; winners 20lb. extra; a compulsory Sweepstake of Yen 10. Once Round (6 furlongs 100 yds.).
- 5.—The PRINCES' PRIZE, presented; value, Yen 100; for Japan Ponies; weight as per scale; Subscription Ponies allowed 7lb. Entrance, Yen 5. Twice Round.
- 6.—The WAR OFFICE CUP, value —; for Half-Bred Ponies; weight as per scale; non-winners last Autumn, 20lb. allowance. Entrance, Yen 5. Twice Round.
- 7.—The FOREIGN OFFICE CUP, presented, value —; for Japan Ponies; weight as per scale; winners of 3 or more races at the last Autumn Meetings, 15lb. extra; winner of race No. 5, this day, 5lb. extra. Subscription Ponies allowed 7lb. Entrance, Yen 5. Half a Mile.

SECOND DAY.—SUNDAY, 27th April.

- 1.—The NURSERY STAKES, value Yen 300; for the 1st pony to receive Yen 250, 2nd Yen 50; for Subscription Ponies; weight as per scale; winners 20lb. extra. A compulsory Sweepstake of Yen 15. Five Furlongs.
- 2.—The MAIDENS' PLATE, presented by the Merchants of Tokio; value Yen —, for Japan Ponies that have never won a race; five ponies to enter or no race; weight as per scale. Subscription Ponies allowed 7lb. Entrance, Yen 5. Five Furlongs.
- 3.—The —, presented, value Yen 100; for Half-Bred Ponies; weight as per scale; previous winners 20lb. extra, non-winners allowed 15lb. Entrance, Yen 5. Once Round.
- 4.—The LADIES' PURSE, presented by the Japanese Ladies of Tokio, value —, for Japan Ponies; weight as per scale; to be ridden by first-class members of the Union Race Club; Entrance, Yen 10. Half a Mile.
- 5.—The —, value Yen 200; for Subscription Ponies; weight as per scale; winners 20lb. extra; a compulsory Sweepstake of Yen 10. Once Round.
- 6.—The NOBLEMEN'S CUP, presented, value Yen 100; for Half-Bred Ponies; weight as per scale; non-winners last Autumn 20lb. allowance; winners at this meeting 15lb. extra. Entrance, Yen 5. Seven Furlongs.
- 7.—The MITSU BISHI STEAMSHIP COMPANY'S CUP, presented, value Yen 100; for Japan Ponies; weight as per scale; winners at this meeting 20lb. extra. Subscription Ponies allowed 7lb. Entrance, Yen 5. Seven Furlongs.

THIRD DAY.—MONDAY, 28th April.

- 1.—The ———, value Yen 400, the 1st pony to receive Yen 300, 2nd Yen 70, 3rd Yen 30; a Handicap for Subscription Ponies; minimum weight, 30 lb.; maximum 175 lb.; a compulsory Sweepstake of Yen 20. Once Round.
- 2.—The IMPERIAL HOUSEHOLD PRIZE, presented; value Yen 250, the 1st pony to receive Yen 150, 2nd Yen 70, 3rd Yen 30; a Handicap for all Half-Bred Ponies entered at the Meeting; Minimum weight 130 lb.; a forced entry of Yen 10. Seven Furlongs.
- 3.—The IMPERIAL HOUSEHOLD PRIZE, presented, value Yen 250, the 1st pony to receive Yen 150, 2nd Yen 70, 3rd Yen 30; a Handicap for all Japan Ponies entered at the Meeting, except Subscription Ponies; Minimum weight 130 lb.; Entrance compulsory, Yen 5. Once Round.
- 4.—The NIL DESPERANDUM STAKES, value Yen 200, for Subscription Ponies, non-winners; weight as per scale; a compulsory Sweepstake of Yen 10. Six Furlongs.
- 5.—The CONSOLATION STAKES, value Yen 100; for Half-Bred Ponies, non-winners at the meeting; weight as per scale. Entrance, Yen 5. Once Round.
- 6.—The SOLACE CUP, value Yen 100; for all beaten Japan Ponies; weight as per scale; Subscription Ponies allowed 7 lb.; Entrance, Yen 5. Six Furlongs.
- 7.—The CHAMPION FAREWELL STAKES, value Yen 250; the 1st Pony to receive Yen 150, 2nd Yen 70, 3rd Yen 30; a Handicap for Japan Ponies; Entrance compulsory for winners at the Meeting, except winners of races Nos. 3 and 4 on this day; winners of one race, Yen 10 entrance; of two races, Yen 25; of three or more races, Yen 40; optional to non-winners at an entrance of Yen 5. Six Furlongs.

The barque *Raishin Maru*, which is being built for the Union Steam Navigation Company at the Hiogo Dockyard, will be employed as a training-ship for the students of the Commercial Navigation School. She will be commanded by Messrs. Ito and Oishi, both of them being graduates from this establishment.

Acting upon a suggestion of the Union Race Club, a race course will be constructed around Shinobadzu Lake, Uyeno. The costs are estimated at 40,000 yen.—*Tokyo Nichi Nichi Shinbun*.

A German band-master of the Naval Service will, it is reported, be transferred to the Imperial Household upon the expiration of his term of engagement in April next.

A general meeting of the shareholders of the Yokohama Bourse will take place on the 10th inst.

Infantry drill has been introduced into the Intermediate School (*Chiugakko*) at Osaka.

There are 994 ward-offices in the Kanagawa Prefecture.

An exhibition of wrestling will be given to-day at the Yenrio-Kan, in presence of the officials of the Foreign Office and the *corps diplomatique*. A banquet will afterwards take place at the Rokumei-Kan.

With the sanction of the authorities, the *Shidshuoka Shinbun* will, in future, appear under the style of *Shidshuoka Daimu Shinbun*. The size of the paper is to be enlarged.—*Fiji Shimpō*.

General Oyama has ordered a large number of fans and tea-sets, at prices ranging from 15 yen to 25 yen, which are to be given away in the form of presents during the European tour. The articles are of excellent workmanship.

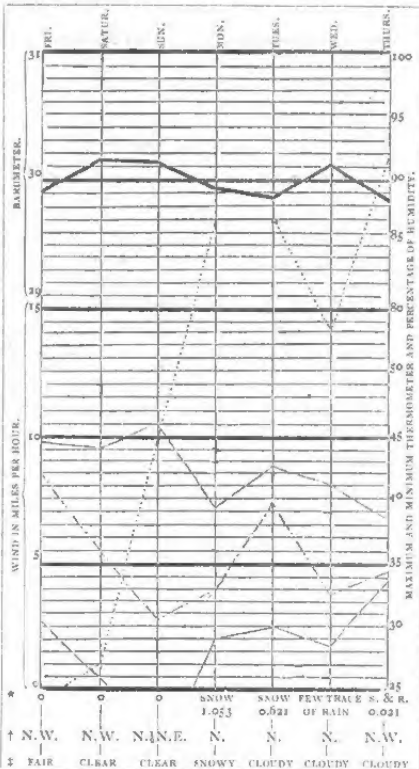
The Government is reported to have paid 300,000 yen for the dockyard owned by the late Mr. Kirby. When the *Yamato Kan* was ordered of that gentleman 160,000 yen were paid down as earnest money, so that the establishment has cost altogether nearly 500,000 yen.—*Hochi Shinbun*.

We learn that the police are strictly forbidden to draw swords within the precincts of the foreign settlements.—*Fiji Shinbun*.

METEOROLOGICAL REPORT.

FOR WEEK BEGINNING FRIDAY, FEBRUARY 1st, 1884.

Observatory of Daigaku, Moto-Fujicho, Hongō, Tokiyo, Japan.



Heavy line represents barometer.

Light continuous line—maximum and minimum thermometers.

—represents velocity of wind.

—percentage of humidity.

The barometer is reduced to the freezing point and to the level of the sea.

* Rain in inches. + Direction of Wind. † Weather.

Maximum velocity of wind 19.9 miles per hour on Tuesday at 9 a.m.

The highest reading of the barometer for the week was 30.201 inches on Sunday at 10 a.m., and the lowest was 29.669 inches on Tuesday at 6 a.m.

The highest temperature for the week was 46.2 on Sunday, and the lowest was 30.0 on Sunday. The maximum and minimum for the corresponding week of last year were 44.0 and 24.0 respectively.

The total amount of rain and snow for the week was 1.696 inches, against 1.465 inches for the corresponding week of last year.

MAIL STEAMERS.

THE NEXT MAIL IS DUE

From America ... per P. M. Co. Thursday, Feb. 14th.*
 From Shanghai, }
 Nagasaki, & } per M. B. Co. Thursday, Feb. 14th.
 Kobe }
 From Hongkong, per P. & O. Co. Friday, Feb. 15th.†

* City of Tokio left San Francisco on January 24th. † *Kashgar* left Hongkong on February 7th. The *Harier* (with English mail) left Hongkong on February 3rd.

THE NEXT MAIL LEAVES

For Hongkong ... per P. M. Co. Sunday, Feb. 10th.
 For Kobe ... per M. B. Co. Monday, Feb. 11th.
 For Shanghai, }
 Kobe, and } per M. B. Co. Wednesday, Feb. 13th.
 Nagasaki }
 For Hakodate ... per M. B. Co. Friday, Feb. 15th.
 For Europe, via }
 Hongkong ... per M. M. Co. Saturday, Feb. 16th.
 For Europe, via }
 Hongkong ... per P. & O. Co. Saturday, Feb. 23rd.

The arrival and departure of mails by the Occidental and Oriental, the Pacific Mail, and the Peninsular and Oriental Companies, are approximate only.

SUNDAY CHURCH SERVICES.

Christ Church: 11 a.m. and 5.30 p.m.
 Union Church: 11 a.m. and 8 p.m.
 Roman Catholic Church: 8 and 9.30 a.m.
 English Church, No. 12, Sakaicho, Shiba, Tokiyo: 11 a.m.

LATEST TELEGRAMS.

[REUTER "SPECIAL" TO "JAPAN MAIL."]

London, February 3rd.

AFFAIRS IN EGYPT.

Baker Pasha has made a successful reconnaissance in force, in which the enemy fled. Baker's cavalry pursuing, killed several hundreds.

London, February 6th.

OPENING OF PARLIAMENT.

Parliament has been opened by Royal Commission.

THE QUEEN'S SPEECH.

The Queen's Speech, in making reference to affairs in Madagascar, said that the exchange of communications with the President of the French Republic in regard to the incidents which have occurred in that island, have confirmed the cordial understanding previously existing between France and England.

The revision of the Treaty with Japan has been nearly completed, a Treaty with Korea has been signed, and the policy of the British Government in Egypt will remain unchanged.

The Speech enumerates the principal measures for the Session, which include the enlargement of the occupation franchise, extension of local reform, and the municipal government of London.

DEFEAT OF BAKER PASHA.

Baker Pasha has been completely defeated near Tokai, with a loss of 2,000 men. He returns to Suakim.

London, Feb. 8th, 5.30 p.m.

Cotton, $\frac{1}{8}$ per lb. lower; Mid. Uplands, $5\frac{1}{2}$; Yarns, unchanged but weak; Shirtings, unchanged but dull. Silk Market quiet and little doing.

[FROM THE HONGKONG "DAILY PRESS."]

London, 25th January.

Colonel Gordon has arrived at Cairo and proceeds unescorted to Khartoum.

London, 26th January.

Colonel Gordon has been appointed Governor General of Soudan, and invested with full powers.

The Oriental Bank propose to register as a Limited Company.

London, 28th January.

Colonel Gordon has started on his Mission and taken as reporter Mr. Sterling.

TIME TABLES.

YOKOHAMA-TOKIO RAILWAY.

The Trains LEAVE YOKOHAMA Station at 7.30, 8.45, 9.30, 10.15, and 11.30 a.m., and 1.00, 2.30, 4.00, 5.00, 6.15, 8.00, 9.15, and 10.30 p.m.

The Trains LEAVE TOKIO (Shinbashi) at 7.30, 8.45, 10.00, 10.45, and 11.30 a.m., and 1.00, 2.30, 4.00, 5.00, 6.15, 8.00, 9.15, and 10.30 p.m.

Those marked with * run through without stopping at Tsurumi, Kawasaki, and Omori Stations. Those with † are the same as above with the exception of stopping at Kawasaki Station.

UYENO-SHINMACHI RAILWAY.

The Trains leave UYENO at 7 and 11.30 a.m. and 4 p.m., and SHINMACHI at 7 and 11.30 a.m. and 4 p.m.

The Fares are:—Special-class (Separate Compartment), yen 2.65; First-class, yen 1.58; Third-class, sen 79.

YOKOSUKA STEAMERS.

The Yokosuka steamers leave the English Hatoba daily at 8.50 and 10.30 a.m., and 12.15, 2.30, and 4 p.m.; and leave Yokosuka at 7.15 and 9 a.m., and 12 m. and 1.45 and 4.00 p.m.

Original from

UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN

LATEST SHIPPING.

ARRIVALS.

Yoritomo Maru, Japanese steamer, 612, B. E. Gall, 2nd February,—Fushiki 26th and Kobe 31st January, General.—Mitsui Bussan Kwaisha.

Dsukai Maru, Japanese steamer, 97, Shimidzu, 3rd February,—Numadzu 27th January, General.—Tokai Kaisan Kwaisha.

Kiyokawa Maru, Japanese steamer, 62, Imada, 3rd February,—Shimidzu 1st February, General.—Seiriussha.

Kowyeiki Maru, Japanese steamer, 63, Omura, 3rd February,—Yokkaichi 31st January, General.—Kowyeikisha.

Saiko Maru, Japanese steamer, 65, Minoura, 3rd February,—Sagara 31st January, General.—Seiriussha.

Minerva, German brig, 319, P. Duhme, 4th February,—Takao 16th January, 6,500 piculs Sugar.—J. E. Collyer & Co.

Shidzuoka Maru, Japanese steamer, 334, Nakasato, 5th February,—Shimidzu 2nd February, General.—Seiriussha.

Gembu Maru, Japanese steamer, 670, Lambert, 6th February,—Yokkaichi 3rd February, General.—Kiyodo Unyu Kwaisha.

Hiogo Maru, Japanese steamer, 896, R. N. Walker, 7th February,—Kobe 4th February, General.—Mitsui Bishi M. S.S. Co.

Kengi Maru, Japanese steamer, 236, Masuda, 7th February,—Kamesaki 3rd February, General.—Kowyeikisha.

Mensaleh, French steamer, 1,384, B. Blanc, 7th February,—Hongkong 31st January, Mails and General.—Messageries Maritimes Co.

Nagoya Maru, Japanese steamer, 1,900, Wilson Walker, 7th February,—Shanghai and ports, Mails and General.—Mitsui Bishi M. S.S. Co.

Niigata Maru, Japanese steamer, 1,097, Hubbard, 5th February,—Hakodate 2nd and Oginohama 4th February, General.—Mitsui Bishi M. S.S. Co.

Okame Maru, Japanese steamer, 148, Ichishima, 7th February,—Handa 4th February, General.—Handasha.

Taganoura Maru, Japanese steamer, 428, Matsumoto, 7th February,—Yokkaichi 4th February, General.—Mitsui Bishi M. S.S. Co.

Totomi Maru, Japanese steamer, 1,070, James, 7th February,—Kobe 5th February, General.—Kiyodo Unyu Kwaisha.

Onoura Maru, Japanese steamer, 104, Sugimoto, 8th February,—Fukuda 5th February, General.—Kanyosha.

City of Rio de Janeiro, American steamer, 3,548, Robert R. Searle, 8th February,—San Francisco 15th and Honolulu 24th January, Mails and General.—P. M. S.S. Co.

Kairio Maru, Japanese steamer, 320, Amano, 8th February,—Yokkaichi 6th February, General.—Handasha.

Seirio Maru, Japanese steamer, 464, Tamura, 8th February,—Yokkaichi 6th February, General.—Mitsui Bishi M. S.S. Co.

Shima Maru, Japanese steamer, 230, Okuma, 8th February,—Yokkaichi 7th February, General.—Kiyodo Unyu Kwaisha.

DEPARTURES.

Seisho Maru, Japanese steamer, 210, Isoda, 2nd February,—Kobe, General.—Seiriussha.

Sukune Maru, Japanese steamer, 492, Sakahara, 2nd February,—Ishihama and Miako, General.—Kiyodo Unyu Kwaisha.

Tamaura Maru, Japanese steamer, 684, Dithlefsen, 2nd February,—Oginohama via Miako, General.—Mitsui Bishi M. S.S. Co.

Will o' the Wisp, British steamer, 166, C. H. Porrett, 2nd February,—Matsushima, General.—Owston, Snow & Co.

Ise Maru, Japanese steamer, 748, J. J. Efford, 3rd February,—Yokkaichi, General.—Kiyodo Unyu Kwaisha.

Kairio Maru, Japanese steamer, 320, Amano, 3rd February,—Yokkaichi, General.—Handasha.

Oceanic, British steamer, 2,449, Davison, 3rd February,—San Francisco, Mails and General.—O. & O. S.S. Co.

Sumunoura Maru, Japanese bark, 925, Spiegelthal, 3rd January,—Nagasaki, General.—Mitsui Bishi M. S.S. Co.

Takasago Maru, Japanese steamer, 1,220, C. Young, 3rd February,—Hakodate via Oginohama, General.—Mitsui Bishi M. S.S. Co.

Shima Maru, Japanese steamer, 230, Toyoshima, 5th January,—Yokkaichi, General.—Kiyodo Unyu Kwaisha.

Shinagawa Maru, Japanese steamer, 784, Kilgour, 5th February,—Kobe, General.—Mitsui Bishi M. S.S. Co.

Genkai Maru, Japanese steamer, 1,914, G. W. Conner, 6th February,—Shanghai and ports, Mails and General.—Mitsui Bishi M. S.S. Co.

Kowyeiki Maru, Japanese steamer, 63, Omura, 6th February,—Yokkaichi, General.—Kowyeikisha.

Shidzuoka Maru, Japanese steamer, 334, Narita, 1st February,—Shimidzu, General.—Seiriussha.

Yoritomo Maru, Japanese steamer, 670, B. E. Gall, 6th February,—Fushiki via Kobe, General.—Kiyodo Unyu Kwaisha.

Niigata Maru, Japanese steamer, 1,096, Hubbard, 7th February,—Kobe, Mails and General.—Mitsui Bishi M. S.S. Co.

Taganoura Maru, Japanese steamer, 428, Matsumoto, 7th February,—Yokkaichi, General.—Mitsui Bishi M. S.S. Co.

Kengi Maru, Japanese steamer, 236, Masuda, 8th February,—Yokkaichi, General.—Handasha.

Hiogo Maru, Japanese steamer, 896, R. N. Walker, 9th February,—Hakodate via Oginohama, General.—Mitsui Bishi M. S.S. Co.

Khiva, British steamer, 2,609, P. Harris, 9th February,—Hongkong via Kobe and Nagasaki, General.—P. & O. S. N. Co.

PASSENGERS.

ARRIVED.

Per Japanese steamer *Yoritomo Maru*, from Fushiki via Kobe:—105 Japanese.

Per Japanese steamer *Kiyokawa Maru*, from Shimidzu:—10 Japanese.

Per Japanese steamer *Kowyeiki Maru*, from Yokkaichi:—12 Japanese.

Per Japanese steamer *Saiko Maru*, from Sagara:—7 Japanese.

Per Japanese steamer *Shidzuoka Maru*, from Shimidzu:—47 Japanese.

Per Japanese steamer *Gembu Maru*, from Yokkaichi:—80 Japanese.

Per Japanese steamer *Kengi Maru*, from Kamesaki:—26 Japanese.

Per Japanese steamer *Hiogo Maru*, from Kobe:—Mr. and Mrs. Nomura, Mrs. Nomura, Mr. and Mrs. Howoshiyama, Mr. and Mrs. Ikesoye in cabin; and 35 Japanese in steerage.

Per French steamer *Mensaleh*, from Hongkong:—Mr. Russell in cabin.

Per Japanese steamer *Nagoya Maru*, from Shanghai and ports:—Lieut. Colonel and Mrs. Sinkins, Mr. and Mrs. F. H. Bull, Mr. and Mrs. Tai, Mr. and Mrs. Hasegawa, Dr. Naumann, Mr. Y. B. Sicart and servant, Messrs. J. Potter, Ellerton, George Nachtlicht, Kawasaki, Hoshiyama, Nakatani, Makino, Kuroda, Wakai, Matsuda, Yamada, Kosaki, Nakai, Kurabara, Sakurai, Ishibashi, Hirose, Kobayashi, Fukushima, Kido, Furusho, Sakakibara, and Ema in cabin; and 1 Chinese and 112 Japanese in steerage.

Per Japanese steamer *Niigata Maru*, from Hakodate via Oginohama:—Messrs. W. J. Harcourt, F. Midon, Nanahashi, Yamanouchi, Watanabe, and Okuda in cabin; and 98 Japanese in steerage.

Per Japanese steamer *Okame Maru*, from Handa:—16 Japanese.

Per Japanese steamer *Taganoura Maru*, from Yokkaichi:—69 Japanese.

Per Japanese steamer *Totomi Maru*, from Kobe:—250 Japanese.

Per Japanese steamer *Onoura Maru*, from Fukuda:—5 Japanese.

Per American steamer *City of Rio de Janeiro*, from San Francisco:—Mrs. W. G. Hannum, Rev. A. R. Morris, Messrs. J. R. Morse, D. W. Stevens, C. Lyons, G. T. Lyons, O. Schubert, and H. C. Miller in cabin. For Hongkong: Mrs. H. A. Happer, Miss M. A. Baird, and A. Hinz in cabin; and 298 Chinese in steerage.

Per Japanese steamer *Kairio Maru*, from Yokkaichi:—14 Japanese.

Per Japanese steamer *Seirio Maru*, from Yokkaichi:—95 Japanese.

Per Japanese steamer *Shima Maru*, from Yokkaichi:—13 Japanese.

DEPARTED.

Per British steamer *Oceanic*, for San Francisco:—Messrs. J. Winstanley and J. Ferguson in cabin;

and 13 Europeans and 55 Chinese in steerage. For New York: Mr. and Mrs. John Taylor and 3 children, Mr. and Mrs. G. E. Raum, Miss Ripley, Messrs. Chas. E. Hill, Colgate Baker, and John F. Twombly in cabin. For Liverpool: Messrs. C. S. Bland and J. P. Mollison in cabin.

Per Japanese steamer *Seirio Maru*, for Yokkaichi:—Messrs. K. Watanabe and Hirada in cabin; and 55 Japanese in steerage.

Per Japanese steamer *Shinagawa Maru*, for Kobe:—25 Japanese in steerage.

Per Japanese steamer *Niigata Maru*, for Kobe:—Messrs. M. Date, S. Kuwatori, S. Yamada, M. Okura, T. Morimura, and Hakushinbai in cabin; and 66 Japanese in steerage.

Per Japanese steamer *Genkai Maru*, for Shanghai and ports:—Paymaster Ring, U.S.N., Colonel Abu, Messrs. G. Doering, Matsuka, Katsumada, Tanaka, Ayase, Sakagami, Yoshikawa, Shima, Wakiya, Ariyoshi, Koiguni, and Niwa in cabin.

Per Japanese steamer *Taganoura Maru*, for Yokkaichi:—Captain Will, Messrs. E. Kildoye and J. Sudzuki in cabin; and 85 Japanese in steerage.

Per British steamer *Khiva*, for Hongkong via Kobe and Nagasaki:—Mr. and Mrs. Rickett and family, Mrs. Murray, child and amah, Mrs. Belamy, 2 children, and servant, Miss O. Kashiwagi and servant, Dr. Wood, Mr. H. Fryer and servant, Mr. Tsuda and servant, Messrs. Baillie, R. T. Rhode, E. D. Murray, Kostileff, Hake, Evers, Eduljee, A. Bellamy, Letourneur, Ah Yuen, and Khoo Sun in cabin; and 1 European, 2 Chinese, and 17 Japanese in steerage.

CARGOES.

Per British steamer *Oceanic*, for San Francisco:—

| | TEA. | NEW YORK. | OTHER CITIES. | TOTAL. |
|----------|-------|-----------|---------------|--------|
| Shanghai | 295 | — | 532 | 827 |
| Nagasaki | — | — | 106 | 106 |
| Hiogo | 98 | 72 | 2,422 | 2,592 |
| Yokohama | 1,366 | 81 | 2,093 | 3,540 |
| Total | 1,759 | 153 | 5,153 | 7,065 |

| | SILK. | NEW YORK. | OTHER CITIES. | TOTAL. |
|----------|-------|-----------|---------------|--------|
| Hongkong | — | 134 | — | 134 |
| Shanghai | — | 116 | — | 116 |
| Yokohama | — | 439 | — | 439 |
| Total | — | 689 | — | 689 |

Per French steamer *Mensaleh*, from Hongkong:—1,874 packages.

Per British steamer *Khiva*, for Hongkong via Kobe and Nagasaki:—Silk, for France, 336 bales; for London, 43 bales; Total, 379 bales.

REPORTS.

The Japanese steamer *Niigata Maru*, Captain Hubbard, reports leaving Hakodate on the 2nd February, at 6.30 a.m. with strong N.W. winds and passing snow squalls to Oginohama, where arrived on the 3rd, at 8 a.m., and left on the 4th, at 6 a.m. with strong N.E. gale, rain, and heavy sea. Arrived at Yokohama on the 5th February, at noon.

The American steamer *City of Rio de Janeiro*, Captain Robert R. Searle, reports leaving San Francisco on the 15th and Honolulu 24th January, 1884, with moderate weather and variable winds throughout the entire passage. Arrived at Yokohama on the 8th February, at 11 p.m.

SHIPPING IN YOKOHAMA.

STEAMERS.

City of Rio de Janeiro, American steamer, 3,548, Robert R. Searle, 8th February,—San Francisco 15th and Honolulu 24th January, Mails and General.—P. M. S.S. Co.

Godavery, French steamer, 1,049, Du Temple, 14th October,—Hongkong 7th October, Mails and General.—Messageries Maritimes Co.

Meiji Maru, Japanese steamer, 1,010, Captain Allen, 14th December,—Lighthouse Inspection, Stores.—Lighthouse Department.

Menzaleh, French steamer, 1,384, B. Blanc, 7th February,—Hongkong 31st January, Mails and General.—Messageries Maritimes Co.

Nagoya Maru, Japanese steamer, 1,900, Wilson Walker, 7th February,—Shanghai and ports, Mails and General.—Mitsui Bishi M. S.S. Co.

MEN-OF-WAR.

Abreck (8), Russian gunboat, Captain Schanz, 27th December,—Hakodate 24th December.

Fuso Kan (12), Captain Inouye, 21st December,—Nagasaki 15th December.

LATEST COMMERCIAL.

IMPORTS.

A moderate but very steady demand has existed, and fair sales have been made at gradually hardening prices. Deliveries of previous contracts have also been satisfactory, showing an improved state of the trade generally.

COTTON YARN.—Small daily sales have been made of both 16/24s and 28/32s again at higher prices as shown by our quotations; there have been some trifling sales of 38/42s and of 16s Bombay, but for 2-fold Yarns, there is almost no demand.

GREY GOODS.—Small sales only of best lbs. 9 Shirtings at a trifling advance have been made; also a few T. Cloths.

FANCY GOODS.—Moderate sales of Turkey Reds, Mousselines, and Victoria Lawns are reported; there is still a demand for Velvets, but hardly any in Stock, and higher prices are quoted.

COTTON YARNS.

| | PER PICUL. |
|---------------------------------|------------------|
| Nos. 16 to 24, Common to Medium | \$25.00 to 28.50 |
| Nos. 16 to 24, Good to Best | 29.00 to 30.00 |
| Bombay, No. 20, Good to Best | 25.50 to 27.75 |
| Nos. 28 to 32, Common to Medium | 30.00 to 31.25 |
| Nos. 28 to 32, Good to Best | 31.50 to 33.00 |
| Nos. 38 to 42 | 34.00 to 36.00 |

COTTON PIECE GOODS.

| | PER PIECE. |
|---|----------------|
| Grey Shirtings—8½ lb, 38½ to 39 inches | \$1.70 to 2.15 |
| Grey Shirtings—9 lb, 38½ to 45 inches | 1.85 to 2.30 |
| T. Cloth—7 lb, 24 yards, 32 inches | 1.35 to 1.45 |
| Indigo Shirting—12 yards, 44 inches | 1.50 to 1.75 |
| Prints—Assorted, 24 yards, 30 inches | 1.10 to 2.40 |
| Cotton—Italians and Satteens Black, 32 inches | 0.07 to 0.09 |
| Turkey Reds—2 to 2½ lb, 24 yards, 30 inches | 1.20 to 1.45 |
| Turkey Reds—2½ to 3 lb, 24 yards, 30 inches | 1.50 to 2.00 |
| Turkey Reds—3 lb, 24 yards, 30 inches | 1.70 to 1.82½ |
| Velvets—Black, 35 yards, 22 inches | 7.00 to 8.00 |
| Victoria Lawns, 12 yards, 42-3 inches | 0.65 to 0.70 |
| Taffachelas, 12 yards, 43 inches | 1.75 to 2.05 |

WOOLLENS.

| | PER PICUL. |
|--|----------------|
| Plain Orleans, 40-42 yards, 32 inches | \$3.50 to 5.25 |
| Figured Orleans, 29-31 yards, 31 inches | 3.25 to 4.00 |
| Italian Cloth, 30 yards, 32 inches | 0.18 to 0.28 |
| Mousseline de Laine—Crape, 24 yards, 31 inches | 0.14½ to 0.16 |
| Mousseline de Laine—Itajime, 24 yards, 31 inches | 0.18½ to 0.25 |
| Mousseline de Laine—Yuzen, 24 yards, 31 inches | 0.30 to 0.38½ |
| Cloths—Pilots, 54 to 56 inches | 0.30 to 0.40 |
| Cloths—Presidents, 54 to 56 inches | 0.40 to 0.50 |
| Cloths—Union, 54 to 56 inches | 0.30 to 0.55 |
| Blankets—Scarlet and Green, 6 to 5 lb, per lb | 0.35 to 0.40 |

IRON.

| | PER PICUL. |
|-------------------------------|----------------|
| Flat Bars, ½ inch | \$2.50 to 2.85 |
| Flat Bars, ¾ inch | 2.80 to 2.90 |
| Round and square up to ½ inch | 2.80 to 2.90 |
| Nailrod, assorted | 2.35 to 2.60 |
| Nailrod, small size | 2.85 to 3.15 |

KEROSENE.

Sales during the past week amount to 35,000 cases, and deliveries to 20,000 cases. The Market continues very firm at quotations.

| | PER CASE. |
|--------|-----------|
| Devoe | \$1.81 |
| Comet | 1.79 |
| Stella | 1.73 |

SUGAR.

The condition of the Market as last reported continues, prices are unaltered, and transactions limited to a retail extent.

| | PER PICUL. |
|---------------|----------------|
| White, No. 1 | \$8.00 to 8.35 |
| White, No. 2 | 6.75 to 7.00 |
| White, No. 3 | 6.30 to 6.50 |
| White, No. 4 | 5.80 to 6.00 |
| White, No. 5 | 4.60 to 4.75 |
| Brown Formosa | 3.90 to 4.00 |

EXPORTS.

RAW SILK.

Our last report was issued on the 1st instant, since which date a moderate and somewhat fitful business has been done. Reported Settlements are about 300 piculs, more than two-thirds of the same having been done in time for the American mail of the 3rd instant. Since then but little business has been transacted, and sellers do not seem inclined to force their wares upon the Market. As hinted above, an unexpected spurt in purchasing for the United States Market at higher prices, put the Market up quite \$10 for descriptions usually shipped in that direction, and holders confident in the scarcity of Good *Filatures* for the balance of the season do not feel inclined to sell freely, although the present rate of *Kinsatsu* promises them a good return. *Filatures* and *Re-reels* have again been most prominent in the daily list of purchases.

The M.M. steamer *Volga*, which left this port on the 2nd instant, carried 174 bales, all destined for Continental ports. The O. & O. steamer *Oceanic* on the 3rd instant had 439 bales for the New York Market; of these but 23 were noted as on Japanese account, and it would seem that "Direct shipments" to the United States are, for the present, somewhat restricted. These shipments bring the total Export to date up to 26,427 bales, against 20,128 bales last year, and 12,224 bales at same date in 1882.

Hanks.—But very little has been done in this class; there are buyers of good silk, but holders are strong and do not care to sell at quotations, believing in a still better time later on. Some days have passed without a single transaction, and the few purchases reported range from *Yechiben* at \$435 to Fair *Hachoji* at \$450.

Filatures.—Just before the departure of the *Oceanic*, some purchases in good *Shinshu* sorts at an advance had the effect of putting the Market up about \$10 for anything better than a No. 3. Best kinds are scarce and held for long prices, even *Koshu* district silks coming into prominence at about \$600. In fine size we note a purchase of *Yonesawa* at \$630, but the bulk has been done in kinds adapted for the United States Markets, among which we observe *Utsunoniya*, \$635; *Tokosha*, \$625; Ordinary *Shinshu*, \$600; *Yamagata*, \$590; *Hida*, \$587½; *Koshu Yajima*, \$600; *Bushu* and other sorts \$560 to \$530.

Re-reels.—The situation remains unchanged. Nothing of moment has been passing; none of the known chops have been dealt in; and the only transactions noted have been in Medium *Foshu* at \$550, with *Bushu* at \$530 down.

Kakeda.—Some business was done previous to the departure of the American mail in sorts grading 2½ to 3 at about \$540, but in other kinds nothing has been sold during the week.

Oshu.—A few piculs only have changed hands at about former quotations.

Taysam Sorts.—No sales or business of any kind to report in these descriptions.

QUOTATIONS.

| | |
|---------------------------------|-----------------|
| Hanks—No. 1½ | \$510 to 520 |
| Hanks—No. 2 (Shinshu) | 495 to 505 |
| Hanks—No. 2 (Joshu) | 485 to 495 |
| Hanks—No. 2½ (Shinshu) | 480 to 490 |
| Hanks—No. 2½ (Joshu) | 470 to 480 |
| Hanks—No. 3 | 455 to 465 |
| Hanks—No. 3½ | 440 to 450 |
| Filatures—Extra. | 615 to 640 |
| Filatures—No. 1, 10/11 deniers | 620 to 630 |
| Filatures—No. 1, 14/16 deniers | 620 to 630 |
| Filatures—No. 1½, 14/17 deniers | 605 to 615 |
| Filatures—No. 2, 10/15 deniers | 600 to 610 |
| Filatures—No. 2, 14/18 deniers | 590 to 600 |
| Filatures—No. 3, 14/20 deniers | 555 to 565 |
| Re-reels—No. 1, 14/16 deniers | 590 to 600 |
| Re-reels—No. 1½, 14/17 deniers | 575 to 585 |
| Re-reels—No. 2, 14/18 deniers | 555 to 565 |
| Re-reels—No. 3, 14/20 deniers | 530 to 540 |
| Kakedas—Extra. | 605 |
| Kakedas—No. 1. | Nom. 585 to 595 |
| Kakedas—No. 2. | 540 to 550 |
| Kakedas—No. 3. | 520 to 530 |
| Oshu Sendai—No. 2½ | 470 to 480 |
| Hamatsuki—No. 1, 2 | 470 to 480 |
| Hamatsuki—No. 3, 4 | 430 to 450 |
| Sodai—No. 2½ | Nom. 400 to 410 |

Export Tables Raw Silk to 7th Feb., 1884:—

| | 1883-84. | 1882-83. | 1881-82. |
|------------------|----------|----------|----------|
| France and Italy | 16,080 | 10,425 | 6,320 |
| America | 7,774 | 6,667 | 3,425 |
| England | 2,573 | 3,036 | 2,479 |
| Total | 26,427 | 20,128 | 12,224 |

WASTE SILK.

There has been rather more doing in this Market, although transactions have been confined to one or two buyers. Settlements for the week are reported as 250 piculs; and as supplies have been retarded by snowy weather, the available Stock is somewhat reduced. The enquiry for favorite descriptions continues, but the Stock is poorly assorted, desirable kinds being scarce and comparatively dear. The French mail of last week took 117 bales for Europe, bringing total Export of Waste and *Cocoons* up to 19,132 piculs, against 17,189 piculs last year, and 14,415 piculs at same date in 1882.

Pierced Cocoons.—There are rumours of a few piculs, really good, having been settled at a rather high figure, but the Stock and business generally are quite insignificant.

Noshi-ito.—Enquiries for Good *Filature* and other kinds have resulted in some business on basis of *Shinshu Filature* \$135, *Koshu Filature* \$125, Fine *Foshu* \$100, Assorted *Foshu* \$90 to \$85, according to quality, with Common skin silk at \$55. The parcel of *Tomiyoka Filature* still remains unsold, buyers not willing to pay the price asked.

Kibiso.—There has not been very much doing in this branch. "Filature" are still in request, and

some have found buyers at from \$120 to \$113, according to quality. Some low *Shinshu* has been done at under \$45, with *Foshu* at \$32½. *Samdanshu* reported at \$60, and Fair to Medium *Shinshu Neri* at \$13. The bulk of the Stock on offer is low, undesirable Waste.

Mawata.—Nothing has changed hands during the week, although some good assortments of Best *Oshu* are on the Market at \$185 for an offer.

QUOTATIONS.

| | |
|-----------------------------------|-------------------|
| Pierced Cocoons—Medium to Fair... | Nom. \$ 90 to 100 |
| Noshi-ito—Filature, Best | 155 |
| Noshi-ito—Filature, Good | 135 |
| Noshi-ito—Filature, Medium | 115 |
| Noshi-ito—Oshu, Good to Best | 140 to 150 |
| Noshi-ito—Shinshu, Best | Nom. 110 |
| Noshi-ito—Shinshu, Good | Nom. 100 |
| Noshi-ito—Shinshu, Medium | Nom. 90 |
| Noshi-ito—Joshu, Best | 110 to 115 |
| Noshi-ito—Joshu, Good | 90 to 95 |
| Noshi-ito—Joshu, Ordinary | 85 to 87½ |
| Kibiso—Filature, Best selected | 125 |
| Kibiso—Filature, Seconds | 115 to 120 |
| Kibiso—Oshu, Good | 95 |
| Kibiso—Shinshu, Best | Nom. 85 |
| Kibiso—Shinshu, Seconds | Nom. 65 to 70 |
| Kibiso—Joshu, Fair to Common | 50 to 35 |
| Kibiso—Hachoji, Medium to Low | 25 to 20 |
| Kibiso—Neri, Good to Common | 18 to 10 |
| Mawatta—Good to Best | Nom. 175 to 185 |

Export Table Waste Silk to 7th Feb., 1884:—

| | 1883-1884. | 1882-1883. | 1881-1882. |
|-----------------|------------|------------|------------|
| Waste Silk | 16,967 | 14,076 | 11,850 |
| Pierced Cocoons | 2,165 | 3,113 | 2,565 |
| | 19,132 | 17,189 | 14,415 |

Exchange, whether foreign or domestic, has been drooping throughout the week, thus favoring shippers and dealers alike. We quote London 4 m/s. Credits, 3/8½; Documents, 3/8½; New York, 30 d/s., 89½; 60 d/s., 90½; Paris 6 m/s., fcs. 4.70. *Kinsatsu* have been weakened from day to day, closing at 115½ for \$100.

Estimated Silk Stock 7th Feb., 1884:—

| RAW. | PICULS. | WASTE. | PICULS. |
|---------------------|---------|-----------------|---------|
| Hanks | 1,600 | Pierced Cocoons | 15 |
| Filature & Re-reels | 600 | Noshi-ito | 200 |
| Kakeda | 400 | Kibiso | 600 |
| Sendai & Hamatsuki | 350 | Mawata | 165 |
| Taysam Kinds | 150 | | |
| Total piculs | 3,100 | Total piculs | 980 |

TEA.

Settlements during the interval have again resumed their old channel, namely, only reaching about half of those during the same period of 1883. The business on the whole has been uninteresting. The purchasers for the last outgoing American mail (which sailed on the 3rd instant) seem to have been satisfied; since then only a few scattering lots amounting to about 240 piculs have been settled at irregular prices, which form no basis for quotations; those given being merely nominal, although some holders might be induced to part with their small lots more favorably (say within about half a dollar lower) than the quotations indicate. Receipts from the country up to the 7th instant do not amount to anything of importance. The steamship *Moray* is advertised to leave for New York, via the usual ports, on or about the 17th of this month, and will probably be the last Suez Canal steamer for New York for the season 1883. The rate of freight for this steamer is fixed at 60 shillings per ton of 40 cubic feet measurement. The O. & O. steamship *Oceanic*, despatched on the 3rd instant, took 4,905 lbs. for New York, 36,040 lbs. for Chicago, 3,328 lbs. for Boston, 4,940 lbs. for Portland (Oregon); 54,168 lbs. for California, and 66,375 lbs. for Canada, making in all 169,756 lbs. of Fired Tea from Yokohama.

QUOTATIONS.

| | |
|-------------|--------------|
| Common | \$12 & under |
| Good Common | 13 to 15 |
| Medium | 17 to 20 |
| Good Medium | Nominal. |

EXCHANGE.

There has been little doing in Private Paper during the week, and the demand for Bank Bills has been limited. Closing rates are:—

| | |
|---|----------|
| Sterling—Bank Bills on demand | 3/7½ |
| Sterling—Bank 4 months' sight | 3/8 |
| Sterling—Private 4 months' sight | 3/8½ |
| Sterling—Private 6 months' sight | 3/8½ |
| On Paris—Bank sight | 4.60 |
| On Paris—Private 6 months' sight | 4.70 |
| On Hongkong—Bank sight | Par |
| On Hongkong—Private to days' sight | 1 ½ dis. |
| On Shanghai—Bank sight | 72 |
| On Shanghai—Private to days' sight | 72 |
| On New York—Bank Bills on demand | 88 |
| On New York—Private 30 days' sight | 89 |
| On San Francisco—Bank Bills on demand | 88 |
| On San Francisco—Private 30 days' sight | 89 |

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Printed and Published for the PROPRIETOR, at 72, Main Street, Settlement, by JAMES ELLACOTT BEALE, of No. 12, Bluff, Yokohama.—SATURDAY, February 9, 1884.